

Gender Assessment  
for  
USAID/Tanzania's S.O. 2 Partners

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## EXECUTIVE SUMMARY

### I. Terms of Reference for the Gender Assessment

At the request of the S.O. 2 partners, EPIQ requested “a field reconnaissance of gender information... to describe the salient gender roles in production systems in the SO’s four management regimes: *national parks, game reserves, coastal ecosystem and community-based natural resource management*, and how the program can integrate them to achieve results.” The objectives of this gender assessment included: collecting gender information, giving concrete suggestions on how the program can reflect gender impact in its performance monitoring system; designing strategies for enhancing the effectiveness of women and men working in natural resource management; ensuring that gender issues are adequately reflected in natural resource policy interventions; assessing and recommending ways of building the gender capacities of partner organizations.

### II. Methodology

The gender assessment team conducted a limited literature review in Washington, D.C. and a more extensive one in Tanzania. Washington, D.C. literature sources include: International Center for Research on Women, personal library of N. Diamond and EPIQ/W.D.C., African Wildlife Foundation. In Dar es Salaam, sources include Internet and computer databases, the personal library of D. Rwegasira, EPIQ library, Dar-based S.O. 2 partners, other donors & projects, Tanzania Gender Networking Programme library, GOT Bureau of Statistics and the University of Dar es Salaam library and miscellaneous institutes. In Tanga, we gathered documents from Tanga Coastal Zone Conservation and Development Programme and the Village Development Programme - GTZ. In Arusha, we collected documents from African Wildlife Foundation - CCSC library and VETAID. In Morogoro, documents were gathered from Sokoine University - TU Project and the SUA library. (See Appendix E)

Interviews were conducted with staff from thirteen USAID-PERM partners. These partners are listed in Appendix A and include: EPIQ (Washington, DC and Dar es Salaam), AWF (Washington, DC and Arusha), WRI, TCMP, DOI (Washington, DC and Dar es Salaam), WWF, GreenCOM, TANAPA-Tarangire and Arusha, Division of Wildlife, Division of Environment-VPO, JET, Sokoine University and Inyuat e Maa. In addition, we interviewed several staff from the Tanga Coastal Zone Conservation and Development Programme, in addition to Tanga coastal community residents who participated in male and female focus groups (Mwambani) and household interviews (Kigombe). Other informants included gender experts, other donors working on gender and/or environment issues and a few other projects. (See Appendices A, B, C)

The gender assessment was limited by available resources in Tanzania, time and the rainy season. In-country computer searching resources are limited. Due to the number of partners, we chose to place greater emphasis on gender issues related to conservation areas (parks and reserves) and ICM and less attention was given to work in Morogoro Region by SUA-TU. Additional interviews and secondary data were substituted for field visits to Arusha, Tabora and Morogoro communities. In Tanga, we were not able to randomize our informant sample and time only allowed for interviews with approximately 35 community member.

For this assessment, *gender issues* are defined as program-related issues raised by the differences and similarities in both women's and men's interests/priorities, rights, responsibilities and access to resources and which are culturally defined and socially or legally enforced. A *gender assessment* uses rapid assessment methods and a literature review to quickly review potential gender issues and recommend programmatic activities which will lead to a *gender strategy* (a plan of action done with the participation of project staff). The term, *gendered*, follows contemporary usage in the gender/WID literature and is used as an adjective and shorthand for "female and male" (e.g. gendered data, the gendered division of labor, gendered rights). For the institutional SWOL, the strengths and limitations are used to refer to past or existing realities and potential gaps/weaknesses and opportunities tend to refer to current or future aspects.

### **III. Gender-Related Resources in Tanzania (Experts, Organizations, Libraries)**

Complete contact information can be found in Appendix D. There are no national-level NGOs focused exclusively on gender and environment and/or NRM. There are few consultants with gender and conservation background and for coastal environmental projects, there are very few with relevant experience. A few university social scientists (SUA, UDSM) who integrate gender issues into their research and teaching on agriculture & natural resource management. There are also gender experts or programme officers located with other institutions - universities, NGOs, other donors. A variety of training courses and materials are available within Tanzania. Within government, some NRM staff have received gender training via a 1995 SUA Workshop sponsored by NORAD or other experiences. (See Appendix D)

### **IV. Discussion Framework**

Over the last decade, the relationship between communities, local government and natural resource management (NRM) agencies has changed dramatically. The goal of these activities are improved, sustainable and decentralized management of natural resources and community benefit sharing. In no-access protected areas such as national parks, government revenues are shared with communities for community- or household-level projects and are sometimes accompanied by community conservation education activities. In limited access reserves, such as forests and game areas, limited resource rights are granted to individuals via permits. On community lands outside of protected areas and reserves, new types of resource management agreements are being signed by local governments and resource management agencies. And in other coastal and terrestrial communities situated far from parks and reserves, communities and government are experimenting with new types of community-based natural resource planning and management practices.

The global shift from a strictly biological orientation to a more social and political paradigm for resource management is laudable but many of the *who* questions, particularly the "intra-community" ones and those related to professional diversity, have not yet been addressed. At the community level, it is important to look inside this "black box" called "community." At the community and household level, who makes decisions about resource access, control and ownership? Who uses which natural resources and what is their level of use? Who benefits economically from current natural resource management practices and proposed changes? When policies, programs and projects are initiated and implemented,

whose priorities are addressed, who receives benefits and who suffers negative impacts? For natural resource management professionals, who is involved in working with communities on these new types of resource management? And now that the social, gender and political dimensions of natural resource management are becoming more important, which types of professionals (natural or social scientists) are involved? How can more social scientists be informed and involved in the practice of natural resource management?

Given the proposed scale of resource management decentralization and devolution, the lack of attention to these questions seems likely to result in significant social and gender-related problems in the future. At a minimum, community conservation/NRM/ICM policy makers and program managers need gender and social information so as to not worsen the situation for those who already have less access to resources, including women. With proper planning, these new environmental policies and programs could be designed and implemented so that those who are currently disadvantaged have increased access to, and control over productive resources and environmental decision-making. In addition, natural resource management programs can also make efforts to improve professional diversity (gender, discipline) in their activities.

Accordingly, three sets of gender-related “who” questions frame the literature review, findings and recommendations below:

***Household livelihoods:***

How can community conservation/NRM/ICM policies and programs achieve sustainable livelihoods for men and women?

(Addressing gender-based differences in access to land and other natural resources; access to labor and capital; access to technology/extension/information; access to project/program benefits and gender impacts on livelihood).

***Decision-making:***

How can conservation/NRM/ICM activities (policy-making, institution-building, planning and management) create opportunities for women and men to be active in natural resource decision-making?

For decision-making and gender, attention to who is invited, who is selected and selection criteria, and logistics and process for meetings can make significant difference by gender.

***Professional development:***

How can both female and male natural resource management professionals be included and supported in conservation/NRM/ICM activities?

How can more social scientists and gender specialists be informed about, and engaged in community conservation/NRM/ICM?

(Seek out women and social/gender specialists for professional opportunities; targeting social scientists and gender specialists for NRM training; gender training for NRM specialists)

**V. Literature Review**

## **V.A. Tanzania's Policy and Institutional Context for Gender Issues**

There are a number of policies which address gender issues in Tanzania. Tanzanian women have equal rights to men (to life, personal freedom, privacy and personal security, freedom of movement, freedom of expression, freedom of religion, freedom of association and participation in national public affairs, work and fair remuneration and rights to acquire and own property) under the Tanzanian Constitution. But Customary Law often works against women's interest with respect to land, other productive resources, marital assets, children and inheritance (TGNP 1993). The March 1992 "Policy on Women in Development in Tanzania" addresses gender discrimination, gender mainstreaming, gender advocacy for women's socio-economic and political empowerment. It legislated WID units for line ministries, women's credit schemes, education and training for women and programs for gender sensitization. However, resources have not followed policy apart from the establishment of WID units, directorates, etc. at several parastatals and ministries under the coordination of the Ministry of Community Development, Women's Affairs and Children (MCDWAC). (Mukangara and Koda 1997). The Tanzanian Government also committed itself to raising women's legal literacy, participation in public decision-making, access to credit after the Fourth World Conference on Women, Beijing (United Republic of Tanzania 1995).

There was insufficient time for an extensive policy review. However, there are several new environmental policies (*Environment, Fisheries and Wildlife*) that discuss either women and/or gender issues. There are also other older policies which discuss gender and/or women and environment concerns: *Draft National Land Policy (1995)*; *National Agricultural Policy (1982)*; *National Water Policy (1992)*; and the *National Tourism Policy*. (See Appendix F)

In addition to The Union for Tanzanian Women (UWT- formerly the women's wing of Tanzania's only political party - CCM), there are a number of grassroots and professional groups and organizations. Many of the grassroots are oriented to economic activities. There are also groups such as the Tanzanian Gender Networking Programme which promote a gender approach and include men, women and youth.

Tanzanian women have held fewer elected positions in local and national government than men. However, even elected women often lack the confidence and skills to contribute their ideas. Ten percent of all district revenues are to be allocated to women and youth.

## **V.B. Tanzanian Gender and NRM Literature**

### **B1. Overview**

The literature on gender and natural resource management is quite weak for Tanzania. Most of what is available is on agriculture or other sectors and is often quite dated. Decision-making by gender, at the household or community level, is rarely addressed by the available literature and if so, then it is related to agricultural decision-making. For USAID-supported environmental activities, the amount of available gender literature by NRM regime is highly variable but limited overall - gender and agriculture literature available for Morogoro Region,

mostly project-related coastal information, two books on Maasai women, no gender and environment/NRM literature for Tabora and Rukwa Regions and none on resource use by gender inside parks and reserves.

Although there are some significant regional, ethnic, religious and livelihood-based gender differences which will be discussed in the following sections, it is important to remember that there are many common gender issues for all of Tanzania which are relevant to USAID's environmental/NRM projects. For *Sustainable Livelihoods*, critical issues are access to land, energy, water, livestock and coastal fisheries and sea-related resources (or inland fishing/aquaculture resources), income and time/workload. For *Decision-Making*, key gender issues relate to access to decision-making fora through logistics, selection criteria, culture and traditions, time available. For the area of *Professional Participation*, gender issues involve equitable access and affirmative actions related to environmental training and professional opportunities.

## B.2. *Gender and Resource Use in Tanzanian National Parks*

For Tanzania's National Parks, local use or management of plant or animal resources within the parks is almost never officially allowed. Given the prohibition of park use by locals, there would appear to be no gender issues related to *sustainable livelihood*. With respect to *decision-making*, it was not clear how much local consultation with community members has been part of TANAPA's park management planning process. If so, then there are gender issues associated with encouraging the active participation of women in these local consultations. For *professional participation*, the gender assessment team found fewer women than men who were employed by TANAPA.

In general, and specifically for the Tarangire-Manyara park complex, the gender assessment team did not find any gender-specific primary data regarding the use of park resources by local community members. One article (Kamara 1994) reports general patterns (by not specific to Tarangire-Manyara): men hunt for honey, saw timber, collect poles, burn the bush and do subsistence hunting and commercial poaching of wildlife; women have been observed to gather wild food (i.e., mushrooms, wild fruits and vegetables, insects), collect wild medicines, gather firewood, cut grass for many purposes, cut flowers and seek ornaments, gather fiber and other raw materials for crafts. Some women and men have more specialized knowledge (i.e., medicine, food preservation); others use plants and animals for rituals and taboo purposes. There are unreported variations by tribe. Different tribes vary and some collect additional resources. Most of this resource use is non-monetized.

Given the high level of resource dependence in pastoral communities, it seems very likely that both women and men visit the park to collect different products. However, because park use is not allowed, these activities would be considered illegal and data collection would be highly sensitive. Until it is "safe" for local women and men to admit use of park resources, it seems unlikely that this gendered knowledge of park natural resources will be a decision-making asset for TANAPA (e.g., actual levels of resource use, indigenous technical knowledge).

## B.3. *Gender and Resource Use in Tanzanian Reserves*

Because limited use is allowed in some of the reserves, the reserves are likely to be contributing to *sustainable livelihoods* for households. Accurate information on gendered reserve use would be an asset to reserve managers. In situations where locals are consulted regarding reserve management and regulations, then the Wildlife Division should seek out both women and men for *decision-making*. And with respect to *professional participation*, the Wildlife Division hires many more men than women at all levels.

The gender assessment team found almost no information available regarding game or forest reserve use by women and men. Indigenous technical knowledge of reserve resources by women and men appears to be poorly documented in Tanzania. For the Ugalla Game Reserve, limited information is available for male reserve use for beekeeping and fishing. (Africare 1997). Within the UGR, the only Tanzanian multi-use game reserve, beekeeping and fishing are said to be male-dominated activities with limited female involvement. In truth, the actual level of women's involvement is undocumented at present.

Ramadhani (1998) writes about gender and forest reserves. In Riroda village in Babati District, women have owned and conserved three small sacred forest reserves for customary ceremonies for ages; they enforce by-laws to protect the forest - no trees are to be cut, no wood collected, no men are allowed and trespassers pay one ox. Ramadhani (1998), in discussing Catchment Forest Reserves, notes that women and men vary in their roles and needs. For women, their concerns center on finding enough tree and forest products to meet family needs. Men are generally viewing forest products as source of cash - charcoal production, timber and pole marketing. Women are also interested in generating income but they are not always allowed to participate in forest-based income-generating activities. Men and women sell different products. Women gather fibers for basket-making, collection of fruit or fruit-bearing cuttings and sell tree seedlings. But women currently have no role in CFR design and management.

#### B.4. *Gender and Resource Use on Community Lands Outside of Parks and Reserves: CBNRM*

The literature search concentrated on the two USAID-supported geographic areas outside of parks and reserves where CBNRM activities are taking place: Arusha Region and Tabora/Rukwa Regions. Time did not allow for a full literature search for gender issues in Morogoro Regions, where Sokoine University-Tuskegee University Project is now working.

##### B.4.a. Arusha Region

According to the TANAPA/Tarangire Community Conservation Wardens interviewed by the gender assessment team, the communities outside Tarangire National Park fall into two general categories. There are groups who are largely dependent on pastoral activities (WaMaasai, WaMeru, WaArusha, WaBarabaig *pastoralists*) for their livelihood and live to the east of Tarangire National Park and those diverse ethnic groups who depend on agriculture and livestock (*mixed users*) and live to the west of Tarangire National Park. The Babati villages are agricultural and agro-pastoral. The Monduli villages consist of Maasai and

WaArusha pastoralists. And the Simanjiro villages are Maasai pastoralists. (Bergin, personal communication 17/4/98).

For gender issues, these two types of communities represent a continuum for gender issues between pastoral and agro-pastoral communities. The land use/livelihood mix for households within a community translate into different sets of gender issues, priorities and recommendations. Time did not allow for collection of primary or secondary data on all of the ethnic groups found in villages near the park. The gender assessment team reviewed available literature, interviewed staff from Arusha-based USAID partners and talked with staff from other projects working on environment and/or gender issues. The discussion below focuses mostly on gender issues for the mostly Maasai pastoralist communities to the east of Tarangire NP and those pastoralist households in the western districts:

### 1. Sustainable Livelihood:

The Maasai and other Tanzanian pastoral cultures still maintain a largely traditional way of life and depend on livestock for their livelihoods. Under traditional gender relations in pastoral communities, men controlled almost all resources and made all household decisions. Men inherit the family property but girls do not inherit land and a widows' property is inherited by in-laws. Pastoral households are often polygamous. Widows are often expected to marry her former husband's brother or she will lose all accumulated marital resources and her children. (Kassimu *et al.* 1994).

However, broader economic and social trends are having significant social and gender impacts on pastoral peoples. In Talle's 1988 doctoral dissertation on Maasai gender relations, she points to the negative impacts on women and gender relations of increasing land privatization and the commoditization of livestock. In those Maasai communities where individuals are being allocated permanent rights to land and building permanent structures, women are losing access to livestock, trading opportunities and land. In agro-pastoral and agricultural communities, the women interviewed by Kassimu *et al.* (1994) reported that cash economy and commercial farming were leading to men taking over traditional resources which used to be controlled by women: milk, eggs, bananas, beans.

With respect to resource use, there are some traditional Maasai practices around plant management but this information is not usually available by gender. The Maasai conserve trees - "felling trees is believed to be against nature and against life, and this belief controlled tree cutting until the charcoal makers moved in and large scale farming started" (Muir 1994). The Maasai only cut selected branches and do not cut trees at the base. Acacia brush is used for animal browse. Muir (1994) discussed Maasai use of traditional medicinal plants for humans and animals but there is no information on who collects which plants. Kamara (1998) writes of the Maasai: "they are also known to have one of the most elaborate traditional human and veterinary medicinal applications."

Women's group activities in the districts near Tarangire National Park vary by type of community. In the agro-pastoral communities of Babati, Monduli North and Monduli, women's group activities include farming, cooperative shops, beer brewing, timber-milling machines, oil pressing, beekeeping, livestock keeping, gardening, production of fuel-saving

stoves, milling machines and kiosks. Their problems include lack of confidence and decision-making powers, insufficient capital, lack of training in appropriate technology skills, lack of markets, delayed loans, donor dependence, denial of property ownership rights, oppressive cultural practices such as circumcision and the isolation of pregnant girls, male drinking, poor project management, and malnutrition of women and children. In pastoral Kiteto and Simanjiro Districts, women's groups are involved in beading decoration and beer brewing. Their problems include cultural practices and traditions which hamper women's participation in decision-making, remoteness and poor infrastructure, soil erosion, lack of water and the large size of the districts. Muir (1994) also identified additional income sources for women in Simanjiro District related to selling goods and services to miners living near Mererani by Naisinyai and Kaangala near Loibor Serit (Kassimu *et al.* 1994).

## 2. Decision-Making

Low levels of literacy and lack of fluency in Kiswahili and English influence the involvement of pastoral women in community decision-making. Pastoral women generally have lower levels of education than pastoral men. If money is scarce, boys favored for education in pastoral communities. Schooling for pastoral girls (Maasai, Barbaig, Waarusha and Wachungi) is negatively affected by a number of factors: delayed starting of school due to schools being far away, disrupted school when girls are required to help mothers with household work rather than doing their homework, when pastoral families move around and when girls marry early (Kassimu *et al.* 1994).

According to the who were interviewed for the gender assessment, women's involvement in decision-making relative to men varies by the ethnic/livelihood mix of their communities. For those agro-pastoral communities with higher levels of ethnic diversity (typically those west of Tarangire NP), women are generally more active in community conservation fora and activities. In the largely Maasai and WaArusha communities to the east of Tarangire NP, women currently play a far less active role in formal community conservation meetings and programs. The TANAPA evaluation in 1995 did not find women involved in community meetings about the SCIP program. On village councils, Maasai women often comprise a the minimum of six out of 25 members but they are often illiterate, shy and unclear on their roles (Muir 1994). Informally, women in Maasai communities do exert influence via their husbands and women's social groups. There are many informal and daily gatherings of women in their extended family households and across household settlements. Women and men are involved in an extensive network of social relationships in which animals are given to secure obligations and fulfillment is expected. Women have strong role in fertility and rain rituals. There are also three types of temporary, ritual Maasai women's organizations which resolve disputes, dole out punishment and seek resources from men (von Mitzlaff 1988).

## 3. Professional Participation:

There are many fewer educated pastoralist women and fewer professionals involved in resource management at all levels. Pastoralist women have much lower levels of education than pastoral men (TANGO 1995). Pastoral women generally start school later and leave earlier due to early marriage, family demands, lack of funds or lack of dormitories at their schools.

#### B.4.b. Tabora and Rukwa

##### 1. Sustainable Livelihood:

Apart from limited regional statistics, our literature search uncovered almost no gender-related information for the Tabora and Rukwa. In the past year, a European researcher was studying the Ugalla fishers but the work has not yet appeared in the international literature (Moran, personal communication, 1998). Therefore, the discussion below will focus on information from the Africare unsolicited proposal to USAID ("Ugalla Community Conservation Project", July 8, 1997). The communities surrounding Ugalla Game Reserve are found in Tabora and Rukwa Regions and four districts. Tabora Region is dominated by the Nyamwezi ethnic group who are agriculturalists and traditional beekeepers. As a section with the Nyamwezi ethnic group, the Ugalla people are traditional fishers of the Ugalla River. Immigration from other regions is an issue in Tabora and recent migrants include the livestock-focused Sukuma people (Shinyanga and Mwanza regions) and the Nyakyusa (Mbeya Region), the Ha (Kigoma Region) and the Fipa (Rukwa Region). The latter three ethnic groups are focused on tobacco cash-crop farming, maize/beans/groundnuts food-crop agriculture, timber extraction and wood cutting for tobacco curing.

Outside the UGR, tobacco and other cash crops (groundnuts, cotton, sunflower) are assumed to be male-dominated activities; production of food crops (maize, sorghum, sweet potatoes, paddy rice and beans) is assumed to be the domain of women. Given the division of labor elsewhere, it seems highly unlikely that women do not contribute labor to the production of cash crops. Detailed information on the gender division of labor is needed for agriculture and livestock activities, as well as gender-disaggregated data regarding female and male use, access and ownership of resources (land, plants, animals, water).

##### 2. Decision-Making and Professional Participation:

Almost no regional gender-related information is available regarding household or community decision-making or the participation of women and men (or social/gender experts) in NRM professional work.

#### B.4.c. Morogoro Region

Although the SUA-TU activities are reviewed in the next section on Findings (based on limited interviews with SUA staff), the gender assessment team did not have sufficient time available to do an adequate review of the mostly gender and agriculture-related literature for Morogoro Region.

### **B.5. Gender and Resource Use in Tanzanian Coastal Areas**

#### B.5.a. Overview

For coastal areas, we located gender-related literature from the Tanga Coastal Zone Conservation and Development Programme (which includes information from Landberg's dissertation work in Kigombe, Tanga Region, in the late 1960's), miscellaneous regional or

national proceedings of meetings on Integrated Coastal Zone Management and various government and NGO documents. In addition, we interviewed two fisheries/ICM informants, Mr. Kimaro of the Konduchi Fisheries Training Institute and Mr. Daffa of TCMP, who provided valuable information of coastal gender issues. Some primary data collected during the gender assessment from community members in Mwambani and Kigombe is also included below.

As is the case for most of the international ICM literature, there is very little systematic information collected on resource use by *both* Tanzanian men and women (and/or children). Most of the coastal literature focuses on male fishing or other male activities; Bashemerewa (1987) notes that there is very little information available about women in fishing communities. However, the gender assessment team did find some site-specific information on women's work and gender issues in coastal areas in Mainland Tanzania, Zanzibar and the other islands of Mafia and Pemba.

#### 1. Sustainable Livelihoods:

In general, Tanzanian (mainland and Zanzibar) coastal households share a religion (Islam) and see themselves as WaSwahili, despite different ethnic origins. There has been frequent intermarriage. Men and women are very mobile.

Information on the gender division of labor for fishing-related activities is available for Tanga Region from Gorman (1995) and limited primary data collection in Mwambani and Kigombe by the gender assessment team. In Kigombe, gender assessment informants indicated that males appear to dominate deep-sea boat, shoreline net and hook and line fishing and are sometimes joined by their older school-age sons. It appears that women less often do boat fishing because of custom, childcare responsibilities and inability to swim. But women do fish from shore in Tanga. From Kirwa south, including the islands off the coast of Lindi and Mtwara Regions (e.g. Songosongo Island), women are specializing in daytime sardine fishing by boats within the narrow reef. Now, women of all ages, including school girls, do fishing in these areas due to economic necessity. Many women do seasonal shrimp seining (*kutandu uduvi*) fishing. This is an important source of income for women in these villages but strictly seasonal and unreliable. Other coastal products are collected by women: octopus, crabs, small fish, cowries and bivalves. Men dive for lobster.

External traders, female and male, do most of the fish processing, frying and drying in this area. In Tanga Region, most fish traders are female and are coming from inland towns (Gorman 1995). Women tend to fry fish and then trade them; men trade in fresh, sundried and frozen fish. Women also do the fuelwood buying and selling associated with fish processing. In Coast Region near Dar es Salaam, women also buy, process and sell fish (Daffa 1998; Kimaro 1998).

Seaweed culture is dominated by women. Estimates rates of return differ widely in the literature; Tanga informants state that the returns are low due to the low price and the time required by this activity. In some areas (Zanzibar, Tanga), women's position in their households had been strengthened by having an income equal to that of their husbands. Women are said to dominate seaweed culture in Dar es Salaam, Konduchi and Bagamoyo.

Semesi (1991) in the *Management Plan for the Mangrove Ecosystem of Mainland Tanzania* recommends project actions which ensure a sustained supply of firewood, shrimps, fish, mollusks and other mangrove products so that women can be helped to generate sustainable livelihood rather catering to men via firewood and pole strategies. In addition, there may be tourism-related employment for women as guides, cooks and other service activities, beyond handicraft production. There also may be opportunities for women in beekeeping and aquaculture.

With respect to agriculture, livestock and tree-related activities on the Tanga coast, labor is shared between men and women for a number of crops although some crops are considered to be the domain of men or women (Gorman 1995). Women supply most of the labor to agriculture (both cash and subsistence), poultry farming, livestock and dairying (TANGO 1994). Food crops include paddy rice, maize, sweet potatoes, beans and bananas; cash crops include as copra coconuts, cassava, sorghum and other tree crops (largely controlled by men). Some coastal women are also involved in agricultural estate labor for sisal, cashews, cloves (primarily Zanzibar) and citrus.

For other economic activities, the gender division of labor varied. More women than men appear to be involved in petty trade (Gorman 1995). Tanga region profit margins are usually very narrow for fish buying, processing (frying) and selling; sale of prepared food, and sales of clothes and household items from Zanzibar. Lime-burning, charcoal-making, coconut-plucking, traditional medicine, tapping palm wine, bicycle transport/porterage, wood cutting, salt works, boat and housebuilding appear to be mostly male activities in the villages where this data was obtained by TCZCDP. Weaving *minyaa* was a female activity. Making *makuti* was a male and female activity.

The Tanga region community informants for the gender assessment provided valuable perspective on trends in the gender division of labor over time. In the words of one informant, "Now, everyone has their own income-generating activities." Women are increasingly involved in income-earning production activities, including farming, shore fishing, seaweed culture, livestock and poultry, mat and roofing weaving, and petty trading. As a result, many of the people interviewed spoke of how men are more often sharing women's workload for reproductive (domestic) and productive activities. Coastal men are now more involved in childcare, fuelwood and water collection or purchase, as well as agricultural labor.

Limited access to land affects coastal women's access to resources for sustainable livelihood. Women may obtain land or property from their fathers or their husbands and tend to farm with or near their mothers. Most women have smallholdings of trees and the majority grow rice. Women prefer to farm near female relatives and when a women moves to another village to be with her husband, she often returns home for rice cultivation season or farms with husband's female relatives. Although almost all land is owned by men, in some households, some plots are considered male plots and some are used by females for other crops (Gorman 1995). Under Islamic law, a women's legal share of her father's property is half of what is given to male heirs. Upon his death, a man's land is divided into eighths - widow or widows receive one-eighth (if multiple - then the one-eighth is divided); male heirs divide five-eighths and the female heirs divide up the remaining two eighths. If there are no children, the wife receive one quarter of land (*sudusi*). The family of the deceased male divide up the remaining

land (Scheinman and Mabrook 1996).

## 2. Decision-Making:

In comparison to their parents, both women and men in Kigombe spoke of more joint decision-making in their own households and more male-female adult collaboration on productive and reproductive activities. Daily and seasonal calendars can be used to identify differences in the gender division of labor, recognize appropriate priorities and opportunities for programs and policies and also to measure program or policy impacts.

Coastal women often have limited literacy and few organizations to help them mobilize. In Tanga, there were no strong NGOs for women's mobilization as of 1994. Two types of informal women's groups exist: *upatu* savings societies (rotating savings and credit societies) and *uvimbi* mutual aid groups of 15 to 20 neighbor women.

Under the auspices of the TCZCDP, Kigombe informants have noticed and do appreciate the significant efforts made by the project staff to encourage the representation and participation of women in village project activities. Women now attend, are active and make suggestions. They have gone on study tours and learned about fuel-efficient stoves. Some older women have not been involved. In the mixed-sex committee work, some informants mentioned that male attendance and participation has been low. As a result, some women decided to form a women-only committee to plant their own woodlot; although they had experienced some problems in gaining secure access but have now resolved them. When asked, most male and female informants in Kigombe could identify gender-related impacts of TCZCDP activities (i.e., seaweed farming, reduced mangrove cutting and reduced dynamite fishing). Gorman (1995) found that men and women noticed different environmental changes and prioritized them differently in Tanga Region. However, in the TCZCDP Community Development Fund, assistance was not always sensitive to gender issues and social organization.

## 3. Professional Participation:

Other than one reference (below), no other Tanzanian ICM literature discussed issues of professional diversity and facilitating the participation of more women and more social/gender experts in ICM. There is general attention to the under-representation of women in natural resource management studies and as professionals (see e.g., Mukangara and Koda 1997). Finances, suitable accommodation and transportation have been particular educational barriers for women in fisheries. Because ICM is a new field in Tanzania and elsewhere, it is particularly critical to address gender and discipline diversity questions at an early stage.

## 4. Project Gender-Disaggregated Indicators for TCZCDP:

A number of project-level monitoring indicators are detailed in Gorman (1997); some of them are gender disaggregated: a) Perception about cooperation with government by village sub-groups (sex, age, dominant livelihood source); b) Numbers of fishers (male/female); c) Numbers of fish mongers (male/female); d) Perceptions about solutions

applied to forest and wildlife problems (male/female); e) Ranking of important economic activities (male/female); f) Involvement in seaweed farming (male/female).

## **C. Critical Issues for Gender and NRM - Reviewing International Experience**

### **C.1. Gender and Environment/NRM**

Gender issues have been given short shrift in the environment/NRM literature and almost no attention in the literature related to conservation activities in and around parks and reserves and ICM. The literature on gender and environment/natural resources is more often directed at agricultural, forestry and water/watershed-related activities (see e.g., Loudiyi and Mearns 1993). It is more often about how women (versus women and men) use, manage and also maintain agricultural, livestock or forestry resources and their indigenous technical knowledge about biodiversity conservation (e.g., Borkenhagen and Abramovitz 1992). IUCN has discussed gender issues as part of several other documents. In a recent review of international ICM literature for the Indonesia Coastal Management Project of the University of Rhode Island, the senior author of this report found almost no discussion of gender within ICM literature and very little attention to coastal issues in the gender literature.

### **C.2. Gender and Community Conservation/CBNRM**

From elsewhere in Africa and India, there are useful gender and conservation lessons. Berger (1993) identified activities of interest to Kenyan Maasai women (cultural center, beading arts and sales) and learned the importance of working within their own forms of social organization (small family-based, local women's groups). Borrini-Feyerabend and Buchan 1997b report how traditional communication medium may not always work well with women and substituted disposable cameras as a means for Kenyan Maasai women to present their views on local environmental issues. In Namibia, Wyckoff-Baird and Matota (1995) used successful strategies for hiring and working with local women as community-based resource monitors and community facilitators for the USAID-funded WWF-LIFE Project. From Zimbabwe, both Metcalfe (1996) and Nabane (1996) found intra-community and gender issues not being addressed by the CAMPFIRE program; Nabane identified how the choice of community expenditures from park revenues may intentionally or unintentionally disadvantage or benefit women and girls (e.g. electric game fences with insufficient number of gates increased women's time needed to collect wood). Talle (1988) discusses the general division of labor and decision-making in pastoral societies. Joeke and Pointing (1992) confirm the growing phenomenon (as in Tanzania) of how individualized tenure for pastoralists is leading to greater concentration of wealth, increased social and economic stratification and more hardship for pastoral women. They recommend that efforts be made to safeguard women's traditional rights and access to productive resources. From India, Sarin (1995) discusses how India is now in the process of legally codifying household representation by both a man and a woman from the household in local meetings to develop joint forest management agreements - instead of the previous mode of only having one male represent each household.

### **C.3. Gender and ICM**

ICM approaches are largely derived from a planning paradigm and community stakeholders are identified on the basis of how they use resources (e.g. fishers, beach food vendors, mangrove users, etc.). Although there may be differences in access to resources, needs and priorities within stakeholder groups based on gender<sup>1</sup>, they are not usually identified or addressed by the stakeholder approaches used in ICM activities or in ICM literature. ICM practitioners generally have faith in public participation but community members are usually lumped together as stakeholders without mention of gender or other social variables (see e.g., Young's discussion of Mafia Island Marine Park, 1991).

**Diamond (1996), Gammage (1996) and Petrovich (nd) discuss the importance of understanding gender issues related to ICM and the potential value of gender analysis for coastal resource managers.** Diamond (1996) argues that gender-related and social data on households and organizations (i.e., the divisions of labor, access and control rights over productive resources, household and community responsibilities, trends in gender relations over time) will improve local, regional and national decision- and policy-making on ICM. Gammage (1996) argues for institutional and policy/regulatory solutions, at the local and national level, which improve access by women to capital, extension services, low-cost technology, and policies and regulations which support women's informal and formal security of tenure and recognize gendered indigenous technical knowledge. Petrovich (nd) suggests using gender analysis in ICM to: 1) analyze differences in how women and men use resources and how these differences should be addressed in development; and, 2) how managers can analyze differences in way women and men perceive problems and find solutions. She also identifies seven key gender issues for ICM.

Two Tanzania coastal projects offer practical lessons related to gender. The Tanga Coastal Zone Conservation and Development Programme (IUCN-Irish AID), as described by Shurcliff (personal communication, 1998) and van Ingen and Kawau (1998), has taken a number of measures to ensure livelihood, decision-making and professional participation issues are addressed: 1) *Gender Training for Staff*; 2) *Female Representation/Gender Balance*; 3) *Gender Profiling*; 4) *Trainings, Meetings and Assistance for Community Women*; 5) *Continuous Monitoring*; and, 6) *Networking with other projects on gender issues*. From Mafia Island in Tanzania, language was found to be a potential barrier for the participation of women in community meetings. For an ICM community seminar, most local women were unable to fully participate in community environmental meetings when English was used for the meeting and the presentation materials (Borrini-Feyerabend and Buchan

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<sup>1</sup> In addition, there is frequently a lack of attention to other social variables such as class, age and ethnicity in ICM activities.

1997b).

By virtue of the skewed gender composition for most natural resource management professions and for politicians in most areas of the world, there is an inherent professional gender bias for ICM (and NRM activities) which needs to be addressed by projects working with these professionals. Because ICM is a relatively new professional field, it is particularly important to balance professional development opportunities between men and women and other under-represented social groups. There appear to be two general strategies which would be useful: 1) seek out women who are already in ICM/NRM fields and actively involve them in project activities (or take care that they are not excluded by event logistics or selection criteria such as organizational rank); 2) broaden the diversity of professionals who are involved in ICM/NRM to include more social scientists and gender specialists (these fields tend to attract more women) and plan educational activities to improve their understanding of ICM/NRM issues. While these strategies above should increase the number of women professionals participating in ICM/NRM activities, they will not necessarily increase the ability of ICM/NRM professionals to understand and address gender issues in their work. Accordingly, gender sensitization, gender analysis and strategic planning trainings may be required for male and female professionals. It should not be assumed that female professionals (or all social scientists) will necessarily understand or raise gender issues.

#### **C.4. Intra-Community Issues**

The literature for community conservation (CC), community-based NRM (CBNRM) and ICM is very weak on gender issues but also quite weak on all types of intra-community differences and issues. Although the focus has shifted to communities, there has been little attention to identifying differences of interests and needs within communities and strategies for accommodating differences and working with human diversity.

##### **C.4.a. Community Conservation/CBNRM**

There is a small segment of the community conservation/CBNRM literature that has focused on differences in the types of community conservation, the types of benefit sharing arrangements between protected area authorities and local communities, the types of direct community benefits generated from wildlife, the types of communities and the types of resource users. Although gender issues are not typically addressed in this literature, each dimension has specific gender concerns. In addition, Borrini-Fyerabend (1996) and Barrow *et al.* (1995) suggests several types of intra-community process and/or willingness to pay indicators which could be adapted to be gender-disaggregated.

#### **D. Summary**

For community conservation, the potential gender issues fall within and outside the protected areas. Although community members, male or female, legally have no rights to national parks, there is enough anecdotal evidence to suggest that there is some use of park resources, both plant and animal, for household subsistence and commercial ends. It seems likely that poorer households may be increasingly dependent on resources found in parks; poor women and their children will need them even more. However, the scale of this largely illegal

resource use is unknown. It would appear that park management planners would benefit from having this information and from consulting with both male and female community members, in addition to the mostly male community leaders. For limited use reserve areas, gender-disaggregated data on type and levels of use and indigenous technical knowledge would be useful.

Outside of parks and reserves, protected area staff are generally working through mostly male community leaders to distribute park revenue benefits and NRM government officials are helping communities to form new types of resource management agreements and partnerships for concessions and enterprises. For new resources and opportunities being made available to “communities,” there are critical gender issues related to who decides, who agrees, how conflicts are resolved, whose priorities, whose benefits and whose costs.

For ICM, the community-level issues are similar to those listed above. At the national level, it is critical to involve more women and social/gender experts in ICM activities. This will require attention to selection criteria and logistics. Also, training is likely to be needed: gender training for NRM professionals and ICM training for social/gender experts.

The bottom line concern for all USAID environmental projects in Tanzania should be that their activities do nothing to further disadvantage those who are already disadvantaged in communities or in NRM professional fields. Whenever possible, USAID environmental project should strive to pro-actively improve the relative status - livelihood, community decision-making, professional participation - of the disadvantaged. Women, as more than 50 percent of Tanzania's population, are generally more disadvantaged than men in the three areas above and deserve particular attention; however, it is noted that it is not always appropriate to treat women (or men) as a homogeneous group since their access to resources, decision-making and professional opportunities can and does vary by socio-economic class, status, education, age, etc.

## **VI. Findings, Team SWOL & Recommendations by NRM Regimes**

(Note: In the interest of brevity, only the Recommendations appear below.)

### **A. Gender and NRM Regime Team 1 Recommendations: Tarangire & Manyara Protected Areas (PAs) & Community Lands**

#### *Gendered Livelihood*

Recommendation 1: IeM's proposed gender-disaggregated PRA baseline study in nine Simanjiro communities is a perfect opportunity for project data collection. Use of male and female facilitators/enumerators (possibly including nearby PCVs) is recommended as is the input of a gender expert as soon as possible. For other communities in other villages, IeM and CCSC should consider the free short-term technical assistance of a gender and pastoralist expert available via CUSO.

Recommendation 2: At the household level, gendered information is needed on daily and seasonal calendars; income and expenditure; workload related to water and fuelwood collection; milk production. Although it may be a sensitive topic because of the illegality, IeM could try to get some sense of the types of plants or other products being collected from

inside the protected areas and the level of extraction, by men and by women. WWF should consider using gender-sensitive PRA with older and younger women and men to track trends and changes in land use patterns.

For women's groups, information is needed on the number of women involved in women's groups and their income-generating activities.

A minimum gender data set would include information on access to resources, division of labor, indigenous technical knowledge and resource use and participation in community environmental decision-making.

Recommendation 3: TANAPA-CCS should consider including more guidance for wardens and CCS staff on how to address livelihood and decision-making gender issues in its strategic action plan revisions.

Recommendation 4: For TANAPA's SCIP activities, separate consultations with women are recommended and amendments to SCIP guidelines so that their livelihood needs can be taken into consideration.

Recommendation 5: DOI's ecotourism team should conduct interviews with separate male and female villagers to understand their interests and priorities.

#### *Decision-Making*

Recommendation 6: TANAPA CCS, AWF-CCSC and IeM should consider animation methodologies employed by Tanga Coastal Zone Conservation and Development Programme to encourage community discussion of increasing women's contribution to community environmental decision-making (discussing reasons and consequences of women's non-participation in separate and mixed groups). Experiment with separate meetings before mixed-sex meetings and changes in meeting times. Groups of women need to be consulted as early as possible in CCSC's 12-step process.

Recommendation 7: Consider gender sensitization and planning training for village and district leadership.

Recommendation 8: Provide leadership and environmental training for women serving on district and village councils and other informal women leaders. Borrowing some elements from the Namibia experience described in the literature above, CCSC may want to experiment with providing community development and sustainable resource utilization training to volunteer female resource monitors/liasons from each village.

Recommendation 9: Extension procedures and selection criteria for CCSC and TANAPA community activities (i.e., study tours) need to be discussed to identify practices which unintentionally exclude women.

#### *Professional Participation*

Recommendation 10: Build upon TANAPA-Tarangire, AWF-CCSC and IeM staff interest in gender issues by providing gender training - sensitization, gender analysis, extension and

strategic planning (value-added training - combine with other meetings and trainings).

Recommendation 11: TANAPA should consider hiring more CCS staff and more female field staff, CCS and other, and provide more resources for transport.

AWF-CCSC should fill the M&E position with a female candidate, preferably one with a social science background. Female candidates for future internships can be identified via gender networks (TGNP, TAWLAE, university). CCSC should consider training female village resource monitors as per Namibia experience.

Recommendation 12: TANAPA and CCSC are encouraged to support gender training for Sion Gabriel and Teresia Ole Mako to enable both to be gender trainers for other staff and partners. They should be supported with resources for field-level collaboration. Both women should also be supported for community conservation-related professional opportunities. All of the gender focal points in the area should work out joint gender strategy with their supervisors and meet regularly to discuss progress.

Recommendation 13: The gender focal points should consider cross-fertilization (e.g. exchange visits, meetings, workshops) on gender issues with other environment projects (i.e. TCZCDP - Tanga).

## **B. Gender and NRM Regime Team 2 Recommendations: Inside Ugalla Game Reserve and Community Lands**

### *Gendered Livelihoods*

Recommendation 14: Africare should collect gender-disaggregated baseline data during upcoming PRAs and socioeconomic study. The PRA/gender analysis in pilot communities should precede and guide the socioeconomic study and will determine the appropriate gendered indicators for monitoring. PRA research teams should include Africare staff, villagers and district and Ugalla WD staff and mix male and female enumerators/facilitators. Both male and female informants should be included. Assistance from an external gender researcher is recommended. A minimum gender data set would include information on access to resources, division of labor, indigenous technical knowledge and resource use and participation in community environmental decision-making.

Recommendation 15: In economic activities, women should be mainstreamed into the economically lucrative activities promoted for men and not just channeled into micro-enterprise or less lucrative new crops with unknown gender division of labor and time requirements.

Recommendation 16: Selection criteria - for trainings, workshops, skills transfer, enterprise development, study tours and committees related to sustainable livelihoods & community decision-making activities, make every effort to not exclude women; consider quotas; discuss.

### *Decision-Making*

Recommendation 17: Wildlife Division (WD) can actively encourage female villager participation in local consultation process for CBC planning, management & benefit

distribution via separate women's meetings, in addition to mixed-sex fora.

Recommendation 18: Africare's environmental education activities in primary and secondary schools should include local gender and environment issues (from the baseline data); messages may need to be varied for males & females, depending on their levels of conservation knowledge, attitudes and behaviors.

Recommendation 19: In the first three months of operation, Ugalla partners should develop an extension strategy for ensuring women's participation in community decision-making. An automatic women's group focus may not be appropriate. An external gender consultant could facilitate this process.

#### *Professional Participation*

Recommendation 20: WD should consider ways in which it can further support professional development for WD female professionals or train women.

Recommendation 21: For WD and Africare, provide gender and community participation training for all field staff working at UGR;

(Village and district people together - villagers, village and district councils, Ugalla WD and Forest Dept./FRMP staff with assistance from an external gender trainer).

(For a very limited number of senior field staff, attendance at the upcoming SUA gender training in third quarter, 1998 may be another opportunity.)

Recommendation 22: For Africare, the new staff hired for Ugalla activities should be balanced between women & men and all Ugalla staff should be trained in gender, PRA and CBNRM (recommended aid from an external gender). As with the Namibia LIFE project described in the literature review above, Africare should consider hiring female resource monitors from local communities to assist in community development and sustainable resource utilization extension.

Recommendation 23: The Africare program assistant with gender experience would benefit from more exposure to gender & environment training/materials.

#### *General Recommendations*

Recommendation 24: Periodic input from an external gender consultant, particularly during the first year of operation and following gender training activities, would reinforce field efforts to integrate gender issues. For value-added, consider integrating gender training or add-on to other trainings.

### **C. Gender and NRM Regime Team 3 Recommendations: Morogoro**

#### *Sustainable Livelihood*

Recommendation 25: Gender-related information about sustainable livelihoods in Morogoro Region from SUA village studies should be added to EPIQ's library.

Recommendation 26: Discussions should be held as soon as possible between SUA-TU and EPIQ project managers and the SUA gender specialist (Dr. Joyce Limo-Macha) regarding potential collaboration on gender/communication/facilitation training planned for 30 SUA partners during August or September. This would probably be an appropriate level training for S.O. 2 managers (expatriate and Tanzanian) of different activities (e.g. AWF - Bergin, Africare - Wonder, etc.). It would be helpful if the training encompassed livelihood, decision-making and professional participation gender issues.

#### *Decision-Making*

Recommendation 27: Discussions should be held as soon as possible among all environmental/conservation education partners (SUA-TU, GreenCOM, WWF, TANAPA) to explore ways to integrate gender issues into materials and tailor material by gender, if appropriate (e.g. higher female rates of illiteracy, different environmental priorities).

Recommendation 28: SUA-TU teams may want to plan an internal brainstorming session, perhaps in conjunction with their gender training, regarding how to increase women's role in community environmental decision-making.

#### *Professional Participation*

Recommendation 29: Within the next three to six months, the SUA staff with gender expertise should make a presentation about their experiences with village gender analysis, Morogoro gender issues and gender-sensitive monitoring at the next general S.O. 2 partner meeting.

### **D. Gender and NRM Regime Team 4 Recommendations: Integrated Coastal Management (ICM)**

#### *Sustainable Livelihoods*

Although TCMP is not working directly with communities, its policy-related activities can and should incorporate gender information and consider gender impacts at the village level. The following activities are recommended to accomplish this outcome:

Recommendation 30: A one-day gender & ICM sensitization training should be held for the members of the two working groups (core, mariculture).

Recommendation 31: During the field visits of both working groups to villages, a gender specialist should accompany each team, at least once, to facilitate the gathering of gendered information (livelihood, decision-making) by the team.

Recommendation 32: The socio-economic chapters of both working group reports should integrate gender issues into multiple sections (not just an add-on women's section).

Recommendation 33: A gender consultant should be hired to do a gender review (language, projected and actual impacts on women and men) of policies relevant to ICM and new policy written by TCMP.

Recommendation 34: TCMP should consider having one workshop for ICM field practitioners to share experience on addressing gender issues in their projects. The Irish-IUCN Tanga Project is an obvious lead collaborator.

Recommendation 35: In collaboration with GreenCOM on Video Voices from the Field, at least half of the videos should have a gender perspective and approximately one-third of the total should focus explicitly on livelihood issues of concern to women.

### *Decision-Making*

Recommendation 36: Policy language which recognizes the need for male and female input into local ICM decision-making bodies.

Recommendation 37: Dialogue among local pilot partners regarding how to increase female participation in local ICM decision-making (see Recommendation 5 above). Where relevant, regional and district officials, in addition to male and female village representatives, should also be included.

Recommendation 38: Publicity, public awareness activities and senior policy-maker fora which highlight project activity which has increased women's roles in local ICM decision-making.

### *Professional Participation*

Recommendation 39: Hiring a qualified woman candidate for the public awareness post at TCMP.

Recommendation 40: Use women's and gender networks to identify consultants and representatives for TCMP groups, workshops, etc. A women's network/association is said to exist within the Ministry of Natural Resources and mid-level and senior female alumni of the Konduchi Fisheries Training Institute are also a resource to the project.

Recommendation 41: Consider providing ICM training for three tiers of professionals since women are more often in the lower tiers (diploma holders, B.Sc. and mid-career, senior-level).

Recommendation 42: Educate gender specialists and social scientists working on NRM issues on ICM via a one-day seminar.

Recommendation 43: Include gender specialists and/or social scientists (female or male) on the working groups and in other TCMP activities so that female biologists are not held responsible for addressing gender issues.

## **VII. Other Recommendations**

### **A. EPIQ**

#### *Gendered Livelihood & Decision-Making*

Recommendation 44: Intra-Community NRM issues: Support Tanzanian and regional

leadership on intra-community issues across NRM regimes (ICM, CBNRM, reserves and protected areas) via area-specific community studies, national workshop and regional workshop. The Dutch have experience in some districts with gender-sensitive planning and may be an additional resource on these issues.

Recommendation 45: Training - support Project Manager Gender Training (SUA or other) & NRM regime team gender trainings on sensitization, analysis and strategic planning.

Recommendation 46: Gender-disaggregated baseline collection & follow-up; support NRM regime team workshops to plan baseline studies including gender issues (Ugalla and Tarangire-Manyara NRM Regimes) (e.g., SUA has experience with this type of baseline planning). Consider co-funding specific technical assistance by gender consultants for baseline and monitoring (i.e. the Africare baseline and the Inyua e Maa baseline) for value-added. For both areas, a minimum common gender data set would include information on access to resources, division of labor, indigenous technical knowledge and resource use and participation in community environmental decision-making. Specific studies should be considered on: 1) gendered use and indigenous technical knowledge and management of natural resources inside parks and reserves (although this will be sensitive information), 2) gender and tenure issues for the different NRM regimes under S.O. 2.

#### *Professional Participation*

Recommendation 47: Continue to provide professional opportunities, including ones related to further gender training, for EPIQ technical staff, female and male.

Recommendation 48: Provide the EPIQ gender advisor with additional gender training to enable her to co-train other S.O. 2 partners.

Recommendation 49: Support annual meetings for gender and environment focal points (USAID partners and others) and experts.

Recommendation 50: Assist S.O.2 partners in creating and/or strengthening links to gender organizations and resources and help to create a gender and environment/NRM network through support to seminars, workshops, etc.

### **B. Other Synergies**

#### **GreenCOM, WWF, WRI, JET & Gender Organizations**

##### *Gendered Livelihood & Decision-Making*

Recommendation 51: The partners working on environmental and conservation education (GreenCOM, WWF, TANAPA, Wildlife Division, TCMP) should include a discussion on how to address gender livelihood and decision-making issues in village-level education activities (e.g. video voices from the field, award scheme, material production for illiterates).

For school-based programs, the relevant partners and TGNP should meet to discuss how to target girls with technical information and professional encouragement.

Recommendation 52: For publicity and media-related activities (TCMP, WRI, JET), consider collaboration via a workshop and joint activities with TAMWA and other gender organization.

If necessary, there should be a gender training for environmental journalists and an environment training for gender journalists. Environmental journalists appear to need more training in how to seek story information from women and men and routinely elicit the gender dimensions of their stories from informants.

Goals: Gender issues should be mainstreamed into environmental reporting and vice versa.

### *Professional Participation*

Recommendation 53: Use gender networks (TGNP, TAWLAE, Universities) to identify female candidates & gender consultants.

## **C. USAID Recommendations**

Recommendation 54: Routinely include standard language requesting gendered information (livelihood, decision-making, professional participation) for Terms of References (consultants) and reports.

Recommendation 55: Send consistent and regular signals to partners that routine monitoring needs to include gender-disaggregated data and narrative description (perhaps make it a part of performance-based contracts) and send reports back to partners for revision if they do not include this information.

Recommendation 56: Include at least one people-level, gender disaggregated indicators for each IR.

Alternative: consider using a gender index which can accommodate some common gendered indicators across partners and some different ones (since not all partners work at all levels; livelihood & social variations)

### Gender Index Menu

Livelihood + Decision-making + Professional Participation

#### *Gendered Livelihood:*

changes in access to land, animals, income, skills (m/f)  
number of requests for project help by women or women's groups and/or number of proposals  
changes in land use practices (m/f)

#### *Gendered Community Decision-making:*

changes in female/male representation (#)  
changes in female/male participation (#)  
changes in female/male leadership (#)  
changes in environmental knowledge and attitudes (m/f)  
changes in male/female knowledge of community conservation rights (m/f)

#### *Professional Participation:*

changes in girl's education  
changes in participation of trained women

new linkages created to gender/women's organizations

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In addition to EPIQ, the gender team interviewed fourteen other USAID PERM partners in both Tanzania and Washington, D.C.: AWF & AWF-CCSC, World Resources Institute, WWF, Africare, Department of Interior, U.S. Peace Corps, GreenCOM, JET, Division of Wildlife, TANAPA and TANAPA-Tarangire, Fisheries Department, Department of Environment, Sokoine University of Agriculture and TCMP. All of these individuals were extremely helpful and informative and generously provided relevant documents.

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A number of gender experts and other organizations also shared their time and resources with the gender team. We benefited from hearing about the experience of other donors with gender issues in Tanzania: Royal Netherlands Embassy (Mr. Addis S.M. Rwechungura) and Irish AID (Dr. Ophelia Mascarenhas). Useful documents and information were obtained from Tanzania Gender Networking Programme (TGNP), Ms. Bertha Koda, Prof. Marjorie Mbilinyi and Ms. Magdalena Ngaiza.

## I. TERMS OF REFERENCE FOR THE GENDER ASSESSMENT

At the request of the S.O. 2 partners, EPIQ created a scope of work for a gender assessment. The Terms of Reference request “a field reconnaissance of gender information... to describe the salient gender roles in production systems in the SO's four management regimes: *national parks, game reserves, coastal ecosystem and community-based natural resource management*, and how the program can integrate them to achieve results.” The objectives of this gender assessment are to:

- collect gender information,
- give concrete suggestions on how the program can reflect gender impact in its performance monitoring system;
- design strategies for enhancing the effectiveness of women and men working in natural resource management;
- ensure that gender issues are adequately reflected in natural resource policy interventions;
- assess and recommend ways of building the gender capacities of partner organizations.

## II. METHODOLOGY

A literature review was conducted in Washington, D.C. and in Tanzania. We sought literature from the following sources:

- ◆ Washington, D.C. - International Center for Research on Women, personal library of N. Diamond, EPIQ/W.D.C., African Wildlife Foundation
- ◆ Dar es Salaam - Internet (www.amazon.com), personal library of D. Rwegasira, EPIQ library, Dar-based S.O. 2 Partners, other donors & projects, Tanzania Gender Networking Programme library, GOT Bureau of Statistics, University of Dar es Salaam library and misc. Institutes (Internet computer search of social science, agriculture and environment databases; dissertation abstracts; the environmental data bank at UDSM).
- ◆ Tanga - Tanga Coastal Zone Conservation and Development Programme, Village Development Programme - GTZ.
- ◆ Arusha - African Wildlife Foundation - CCSC library, VETAID.
- ◆ Morogoro - Sokoine University- TU Project, SUA library

Interviews were conducted with staff from thirteen USAID-PERM partners. These partners are listed in Appendix A and include: EPIQ (Washington, DC and Dar es Salaam), AWF (Washington, DC and Arusha), WRI, TCMP, DOI (Washington, DC and Dar es

Salaam), WWF, GreenCOM, TANAPA-Tarangire and Arusha, Division of Wildlife, Division of Environment-VPO, JET, Sokoine University and Inyuat e Maa. In addition, we interviewed several staff from the Tanga Coastal Zone Conservation and Development Programme, in addition to Tanga coastal community residents who participated in male and female focus groups (Mwambani) and household interviews (Kigombe). Other informants included gender experts, other donors working on gender and/or environment issues and a few other projects.

The gender assessment was limited by available resources in Tanzania, time and the rainy season. The SOW called for a Tanzania-based computer literature search. However, there is quite limited access to these research resources within Tanzania. With the large number of partners to be interviewed in a relatively short period of time, the gender assessment team aimed for breadth rather than in-depth analysis for any single partner. At the request of the clients, greater emphasis was placed on gender issues related to conservation areas (parks and reserves) and ICM and less attention was given to work in Morogoro Region by SUA-TU. Field visits to Arusha and Tabora communities were not possible due to seasonal flooding and muddy roads; extra time was devoted to additional interviews or secondary data collection to compensate for lack of primary data in these locations. Time also did not permit field visits to SUA-TU activities in Morogoro Region or adequate review of the gender and agriculture literature available for Morogoro Region. In Tanga, where community member interviews were conducted, the sample size was quite limited (approximately 35 men and women) and it was not possible to randomly select respondents. Accordingly, the data collected was used to discuss trends and patterns rather than being seen as reliable quantitative information.

As used in this report, there are several terms which may require definition. The term, *gender issues*, refers to program-related issues raised by the differences and similarities in women's and men's interests/priorities, rights, responsibilities and access to resources. These patterns are culturally defined and socially or legally enforced. The terms, *gender* and *gender issues* do not just refer to women or so-called "women's issues" but instead focus attention on, and comparative analysis of the situation for women and men. Using rapid assessment methods and a literature review, a *gender assessment*, such as this one provides a quick review of potential gender issues and recommends programmatic activities which will lead to a gender strategy. A *gender strategy* is best done with project staff to identify key gender issues relevant to project activities, iteratively identify information gaps. Through a review of project activities, the staff propose and prioritize potential opportunities for future studies, strategic adjustments in current and proposed activities or new related activities to enhance project effectiveness and sustainability. The term, *gendered*, follows contemporary usage in the gender/WID literature and is used as an adjective and shorthand for "female and male" (e.g. gendered data, the gendered division of labor, gendered rights). The SWOL - strengths, potential gaps/weaknesses, opportunities and limitations - is organized in a temporal manner whereby strengths and limitation are used to refer to past or existing realities and potential gaps/weaknesses and opportunities tend to refer to current or future aspects. For those projects who are not yet operational, the gaps and weaknesses and limitations refer to potential situations.

### III. GENDER-RELATED RESOURCES IN TANZANIA

Complete contact information can be found in Appendix D. There are no national-level NGOs focused exclusively on gender and environment and/or NRM. There are few consultants with gender and conservation background and for coastal environmental projects, there are very few with relevant experience. A few university social scientists (SUA, UDSM) who integrate gender issues into their research and teaching on agriculture & natural resource management. There are also gender experts or programme officers located with other institutions - universities, NGOs, other donors. A variety of training course and materials are available within Tanzania. Within government, some NRM staff have received gender training via a 1995 SUA Workshop sponsored by NORAD or other experiences.

We identified the following *Gender-Focused Organizations or Groups*: Tanzania Gender Networking Programme (TGNP); Institute of Development Studies - Women's Group, University of Dar es Salaam; Women's Research and Documentation Project, University of Dar es Salaam, Tanzania Media Women's Alliance (TAMWA), TAWLAE - Tanzania Women Leaders in Agriculture and Environment and Institute of Development Management (IDM) - Women's Research, Consultancy and Training Group (WORECOT) in Morogoro. In Nairobi, FEMNET provides Africa-based gender consultants in environment. TAWLAE is mostly focused on professional development for its female members.

Nine *independent consultants* are listed in Appendix D. Their level of experience in environmental issues is highly variable but they have other relevant strengths. Gender and conservation or ICM are not common areas of experience for most of the ones listed. Arusha-based CUSO offers the free services of a Canadian gender expert for up to one year for NGOs.

*University, NGO or donor-based gender experts or gender/WID Programme Officers* include those at Sokoine University of Agriculture, IDS-University of Dar es Salaam, Oxfam (Ms. Grace Mwafenga), CUSO, UNDP (Gender Programme Officer), UNICEF (Ms. Asey Muro, Gender Programme Officer), DANIDA (Gender Officer), NORAD (WID Programme Officer), Royal Netherlands Embassy (WID Programme Officer), Netherlands Volunteer Service (SNV), (WID Programme Officer), World Bank (Ms. Tina Kaiza Boshe, Gender Programme Officer) and SIDA (WID Programme Officer) and the SIDA Land Management Planning Project (Ms. Eva Safors, Gender Specialist).

Several opportunities exist for gender-related training. The Danish MS-Training Centre for Development Co-operation in Usa River near Arusha offers a standard two-week (Gender and Human Rights) or tailored courses. In Kilimanjaro, there is a Dutch course called Gender Roots, available through the MIFPRO Project, Mwanga District. TGNP and individual consultants can also provide tailored gender trainings and have done so for other donors. The Ministry of Community Development, Women Affairs and Children has a training manual for gender planning and analysis for policy makers and planners; UNICEF has one for district staff. There are also many gender training manual available from outside Tanzania (e.g. OXFAM, FAO, ECOGEN, etc.). Gender training videos are available from TGNP, UNICEF and AWF-CCSC (Swahili version on soil conservation). On-line, there are many women's Internet sources, including the on-line bookstore, <http://www.womeninc.com>.

## IV. DISCUSSION FRAMEWORK

Over the last decade, the relationship between communities, local government and natural resource management (NRM) agencies has changed dramatically. The goal of these activities are improved, sustainable and decentralized management of natural resources and community benefit sharing. In no-access protected areas such as national parks, government revenues are shared with communities for community- or household-level projects and are sometimes accompanied by community conservation education activities. In limited access reserves, such as forests and game areas, limited resource rights are granted to individuals via permits. On community lands outside of protected areas and reserves, new types of resource management agreements are being signed by local governments and resource management agencies. And in other coastal and terrestrial communities situated far from parks and reserve, communities and government are experimenting with new types of community-based natural resource natural resource planning and management practices.

The global shift from a strictly biological orientation to a more social and political paradigm for resource management is laudable but many of the *who* questions, particularly the “intra-community” ones and those related to professional diversity, have not yet been addressed. At the community level, it is important to look inside this “black box” called “community.” At the community and household level, who makes decisions about resource access, control and ownership? Who uses which natural resources and what is their level of use? Who benefits economically from current natural resource management practices and proposed changes? When policies, programs and projects are initiated and implemented, whose priorities are addressed, who receives benefits and who suffers negative impacts? For natural resource management professionals, who is involved in working with communities on these new types of resource management? And now that the social, gender and political dimensions of natural resource management are becoming more important, which types of professionals (natural or social scientists) are involved? How can more social scientists be informed and involved in the practice of natural resource management?

Given the proposed scale of resource management decentralization and devolution, the lack of attention to these questions seems likely to result in significant social and gender-related problems in the future. At a minimum, community conservation/NRM/ICM policy makers and program managers need gender and social information so as to not worsen the situation for those who already have less access to resources, including women. With proper planning, these new environmental policies and programs could be designed and implemented so that those who are currently disadvantaged have increased access to, and control over productive resources and environmental decision-making. In addition, natural resource management programs can also make efforts to improve professional diversity (gender, discipline) in their activities.

Accordingly, three sets of gender-related “who” questions frame the literature review, findings and recommendations below:

***Household livelihoods:***

How can community conservation/NRM/ICM policies and programs achieve sustainable livelihoods for men and women?

With respect to sustainable livelihood and gender, policies and projects activities can address gender-based differences in access to land and other natural resources; access to labor and capital; access to technology/extension/information; access to project/program benefits and gender impacts on livelihood.

***Decision-making:***

How can conservation/NRM/ICM activities (policy-making, institution-building, planning and management) create opportunities for women and men to be active in natural resource decision-making?

For decision-making and gender, attention to who is invited, who is selected and selection criteria, and logistics and process for meetings can make significant difference by gender.

***Professional development:***

How can both female and male natural resource management professionals be included and supported in conservation/NRM/ICM activities?

How can more social scientists and gender specialists be informed about, and engaged in community conservation/NRM/ICM?

From the perspective of the natural resource management professions, women and social/gender specialists tend to be under-represented in environmental fields. Projects and policy-making bodies can seek out professional women for opportunities: regular fora, workshops, conferences and training. It should not be assumed that professional women trained in natural science will better understand social and gender issues and they should not be automatically assigned responsibility for gender issues. Social scientists have a contribution to make to natural resource management but not all social scientists address gender issues. Accordingly, social scientists and gender specialists, both male and female, should be identified and sought out for involvement in policy and program activities. Some of these professionals should be targeted for community conservation/NRM/ICM training.

## V. LITERATURE REVIEW

### 1. Tanzania's Policy and Institutional Context for Gender Issues

According to the Tanzanian Constitution, women and men have equal rights before the law. These rights include rights to live, personal freedom, privacy and personal security. Women and men have equal freedom of movement, freedom of expression, freedom of religion, freedom of association and participation in national public affairs. They also have equal rights to work and fair remuneration and rights to acquire and own property (TGNP 1993). However, the Bill of Rights in the Tanzanian Constitution and the Customary Law contradict each other and can work against women's interests, particularly with respect to marriage, divorce and child custody; division of matrimonial assets; the application of customary laws with respect to affiliation and inheritance matters. The law often codified customary laws which discriminated against women. These laws vary by place and culture but often perpetuate inequitable gender divisions of labor and male control of household income and productive resources such as land.

In March 1992, the United Republic of Tanzania passed the general "Policy on Women in Development in Tanzania" (Ministry of Community Development, Women Affairs and Children 1992). This policy raises concerns about the obstacles hindering women's access to both productive and reproductive resources. It discusses the needs to develop ways to eradicate all forms of discrimination against women. It encourages mainstreaming of gender issues into policies and programs, gender advocacy and promotes women's socio-economic and political empowerment. The following ways are suggested for ensuring the full participation of women: education and training, decision-making, formal and informal employment, participation of women at international level and reducing women's workload. It legislated WID units for line ministries, women's credit schemes, education and training for women and programs for gender sensitization; unfortunately, limited resources have been available for implementation (Mukangara and Koda 1997).

Since 1992, several parastatals and ministries (including environment, agriculture, water, labour, the planning commission, some universities and institutes and the Tanzanian Federation of Free Trade Unions) have established WID units, directorates, focal points and groups under the coordination of the Ministry of Community Development, Women's Affairs and Children (MCDWAC). The women in these posts have increased the number of female employs at the middle and top level of certain ministries but the women have not always had a social gender perspective or training. Most of these individuals and units lack resources, staff and statutory power to support and enforce compliance. The units are WID-oriented and lack a clear analytical framework for gender analysis which addresses women and men, as well as youth. Others criticize their welfare approach and their lack of focus on issues of control and empowerment (Mukangara and Koda 1997, TGNP 1993).

The Mainland Tanzania part of the Country Report to Beijing (United Republic of Tanzania 1995) focuses on rural women's roles as environmental managers, their indigenous technical knowledge, their roles as environmental educators and communicators and discusses their low professional numbers. Its suggested objectives include raising women's legal literacy (30 percent), their participation in public decision-making (30 percent), their access to credit

(30 percent), their ownership of homestead woodlots (90 percent) requiring control of this land by women and develop a data base for women and gender-disaggregated statistics. After Beijing, the final commitments of the Government of Tanzania (1995) did not include quantitative targets but did include enhancing women's legal capacity, economically empowering women and poverty elimination, politically empowering women and improving women's access to education, training and employment.

In addition to The Union for Tanzanian Women (UWT- formerly the women's wing of Tanzania's only political party - CCM), there are a number of women's groups and organizations in Tanzania. As per Kivela (1985), the UWT has encouraged women to participate in social life at regional and district levels. In addition to national level staff, there are regional and district desk officers under the Community Development Officers in charge of Women and Child Development. UWT has given materials and organizational support to women's activities. Since the 1985 U.N. Women's Conference in Nairobi, the number of women's groups and organizations in Tanzania has mushroomed (TGNP 1993). There are grassroots and professional groups and organizations. Many of the grassroots are oriented to economic activities. There are also groups such as the Tanzanian Gender Networking Programme which promote a gender approach and include men, women and youth.

Tanzanian women have held fewer elected positions in local and national government than men. Now there is a quota system which has been adopted by local government and political parties. Women are allocated 25 percent of the local government seats and 15 percent of the political party seats (Mukangara and Koda 1997). They contest these seats among other women and then against men for constituency seats. However, these policies have proven more effective for urban rather than rural women and favors elites. In addition, in remote areas, elected women often lack the confidence and skills to contribute their ideas. Ten percent of all district revenues are supposed to be allocated to women and youth.

Although time did not allow for an extensive policy review, there are several new environmental policies (Environment, Fisheries and Wildlife) that discuss either women and/or gender issues; there are also other older policies which discuss gender and/or women and environment concerns. Below are the summaries of relevant policy sections:

***National Environmental Policy (12/97) (pp.13-14)***

- ◆ Focuses on women's productive, decision-making and trained/professional roles.
- ◆ "Women are the natural resource managers in our society."
- ◆ Tap women's knowledge, experience, and traditional management skills.
- ◆ Increased women's involvement & integration in all environmental management areas.
- ◆ "Empowerment of women is a critical factor in the eradication of poverty and effective participation of women in environmental activities."
- ◆ Unequal gender division of labor (consumption & production); impairs

- ♦ women's productive potential.
- ♦ Structural causes - poverty, gender biases
- ♦ Key element: literacy of women  
(for family health, nutrition and education; empowering women to participate in societal decision-making, anti-poverty programmes such as women's employment schemes and credit facilities and other measures.

***The Wildlife Policy of Tanzania (3/98) (pp. 20-21)***

- ♦ WID focus, attention to women's productive/reproductive roles; nothing on decision-making or professional contributions.
- ♦ Gender division of labor: men as hunters, land owners, farm decision-making; women & children as agriculture labor
- ♦ Addresses women and children together; important roles in conservation; both need conservation benefits. Women and children and wildlife resource management:
  - ♦ collection of firewood, wild fruits and food products, building poles, thatch grass, traditional medicine,
  - ♦ fishing, and hunting of small animals and birds by children
  - ♦ clearing and burning for farms and hunting.
- ♦ Women and children have more environmental interactions; less time and education; more health and nutrition problems & fewer services.

**Strategies:**

- ♦ support women's involvement in conservation projects to increase women's income (women self-help projects), family nutritional status and income;
- ♦ male and female involvement in workload-reducing projects,
- ♦ maternal care in villages near protected areas,
- ♦ education for children,
- ♦ enhancing women's access to natural resources products in protected areas, where appropriate,
- ♦ promoting conservation awareness.

***National Fisheries Sector Policy & Strategy Statement (9/97) (p. 19)***

- ♦ Goal: Incorporating a Gender perspective in the development of the Fisheries Sector.
- ♦ Gender perspective in the fisheries planning and program implementation.
- ♦ Addressing issues affecting or hindering women's active participation in the fisheries

activities.

- ◆ Encourage gender equity at all levels of fisheries development.

#### ***Draft National Land Policy (1995)***

- ◆ Special statement on women's access to land which encourages enhancement of, and guarantees for women's access to land and security of tenure.
- ◆ But..."inheritance of clan and family land will continue to be governed by customs and tradition...(that) ownership of land between husband and wife shall not be the subject of legislation"
- ◆ Comment: The draft policy ignores cultural/structural imbalances; women and daughters both have more restricted access to self-acquired, clan and family land under Customary Law. It does not establish a system of tenure which recognizes co-ownership in joint member of land between/among spouses or address women's representation in almost all bodies dealing with land matters and disputes (Akilimali 1998). There is a Gender Land Task Force which includes the Tanzania Women's Law Association with TGNP, TAMWA and others.

#### ***National Agricultural Policy (1982)***

- ◆ Targets control over land in irrigated project areas for a small number of rural women.

#### ***National Water Policy***

- ◆ Supports 50 percent female participation on Village Water Committees and increases women's participation in decision-making.

#### ***National Energy Policy (1992)***

- ◆ Targets women as energy users and improving women's role in policy making.

#### ***National Tourism Policy***

- ◆ Recognizes women's restriction to low-paying jobs in housekeeping & as secretaries; handicrafts.
- ◆ Gives priority to female students for new training institute for 400 students.

## **B. Tanzanian Gender & NRM Literature**

### **B.1. Overview**

The literature on gender and natural resource management is quite weak for Tanzania. There is a significant body of research, much of it in the 1970s and 1980s, on women in agriculture; a limited portion of this literature addresses men and women (gender). Given the time periods involved, much of this research focused on how women fared under the *ujamaa* system of collective agriculture. Very little research has been conducted on women and/or gender and environment/natural resource management; a few recent citations were found in Dissertation Abstracts for non-PERM areas. Decision-making by gender, at the household or

community level, is rarely addressed by the available literature and if so, then it is related to agricultural decision-making.

For USAID-supported environmental activities, the amount of available gender literature by NRM regime is highly variable. There is some dated gender literature available for Morogoro Region but mostly on agriculture and *ujamaa*. Information was very limited for coastal and pastoral Maasai areas; two books were found on Maasai women. We were not able to find any gender and environment/NRM literature for Tabora and Rukwa Regions or information on resource use in parks and reserves by gender. No ethno-botanical and ethno-veterinary literature was found in the social science or environmental databases searched but both are potential sources of additional information on gendered use of natural resources in the areas of concern to USAID.

We went to sources from the Bureau of Statistics to obtain a limited amount of comparative gender-related data for all areas of concern. Along the coast, population density and hence, pressure on natural resources is quite variable. Tanga and Mtwara have the highest population densities; Coast Region has less than half of the population density of the two high regions and Lindi Region has one-fourth of the population density of Tanga and Mtwara. For Tabora, Rukwa and Arusha Regions, all have quite low population densities. Regional information on the distance travelled to collect firewood (usually a women's responsibility) was not available; however for most rural Tanzanians, including those on Zanzibar, firewood sources were within five kilometers from home and nearly two-thirds of the respondents found firewood from one to five kilometers from home. Zanzibaris generally found firewood closer to home (43 percent traveling less than one kilometer) (Bureau of Statistics 1995).

In almost all S.O. 2 areas (except Arusha Region), there are more females than males and women are much less often found on village councils in all PERM regions. The former situation is often explained by higher rates of male out-migration for employment. Consequently, there are likely to be more *de facto* female-headed households although this data was not readily available by region (Bureau of Statistics 1997). According to the Bureau of Statistics (1995), the representation of women on village councils in coastal regions (as of October 93) was highest in Mtwara at 15 percent, then Tanga at seven percent, Lindi at two percent and Coast Region at one percent. Tabora and Rukwa had 11 and eight percent, respectively, of women on village councils and Morogoro had three percent. Data was not available for Arusha Region.

Although there are some significant regional, ethnic, religious and livelihood-based gender differences which will be discussed in the following sections, it is important to remember that there are many common gender issues for all of Tanzania which are relevant to USAID's environmental/NRM projects:

### *Sustainable Livelihoods*

Access to land: Mukangara and Koda (1997) discuss the current status of gender and land issues in Tanzania. According to the 1995 National Land Policy, the state is the owner of all land in Tanzania, while land users are supposed to control development activities on their allocated land. The land tenure system discriminates against women because women's access

to land is governed by male-biased customary laws related to inheritance, allocation, purchase and right of occupancy. In most places, women's access to land is mediated by their relationship to men as daughters, wives and sisters. Most women do not own the land upon which they work; the farms that women work are usually smaller than those of men (e.g. the 1990/91 farm size for females was 0.59 ha and male farms were 0.73 ha). Land privatization, the cash economy, population pressure and disintegrating social relations are increasing land tenure insecurity for women and resulting in a lack of credit collateral and greater economic dependence on men by women.

Akilimali (1998) points out that in a number of areas of Tanzania, the first question is people and land vs. women and land. Villagers are losing their lands to mining and agricultural interests (i.e., large-scale agricultural farms and estates), to outsiders who are given or are buying village land rights and the President's absolute power to re-categorize village land to public or reserved land. However, women, whose rights to land were already less secure, are now suffering disproportionately as a result of these land claims by outsiders and recategorization.

Ngwale *et al.* (1996), in a review of past rural policies, points to the need for a "comprehensive study of indigenous resource management systems of communally owned resources especially rangelands, forests and water sources" and notes that most natural resource management programs have been "neither community/cultural or gender sensitive in design, implementation and evaluation."

Access to energy: For rural households, approximately 95 percent are dependent on fuelwood. Forest use is often gender-differentiated with men engaged in timber, poles, charcoal and honey production and women and girls are involved in time-consuming firewood collection and herb harvesting (Mukangara and Koda 1997). In most areas of Tanzania, women are responsible for firewood collection. Shortages in firewood from deforestation are resulting in more female (women and girls) time being devoted to fuel collection, more risks to the personal safety of females, more household money being spent on fuel and less time available for other activities.

Access to water: Women are generally responsible for collecting water for household cooking, cleaning, washing and drinking and their economic activities; men use water for fishing, irrigation, agriculture and transport. With the degradation of Tanzania's existing rural water supply infrastructure and frequent droughts, the time required to collect water via women's backs or heads is increasing. Wheelbarrows, donkeys, bicycles and cars, which are largely controlled by men, are used by men to transport water for sale and commercial purposes. (Mukangara and Koda 1997)

Access to livestock: Mukangara and Koda (1997) discuss how livestock are a "means of production which provides employment opportunities, fuel, plant nutrients, draught power, subsistence and commodity food." It is estimated that 90 percent of Tanzanian households own some kind of livestock. More than 90 percent of the livestock is owned by traditional pastoralists. In general, men own more cattle than women since they can acquire cattle through dowry, purchase, inheritance and barter to establish and maintain social relationships. Women do not usually control enough cash income or inherit clan property. For agro-

pastoral women, they do not generally have enough agricultural surplus to purchase cattle or goats. Men generally control cattle marketing income.

Access to coastal fisheries and sea-related resources: The coastal gender division of labor varies but in general, Tanzanian men are the boat fishers and women fishers fish from the shore. Women and children are generally the gleaners of beach bivalves. Men, women and children use mangroves but for different resources. Seaweed farming, to date, is female-dominated. Fish processing and trading are done by both women and men.

Access to income: Although there are household and cultural variations, as a general rule, men still control the decision-making process and allocate resources (including time, labor, income, means of production and immovable property). Men dominate agricultural decision-making about crops and use of income and control women's labor. For most women, their own income is derived from agricultural surpluses, agricultural labor and petty trading. As described by Mosha *et al.* (1989), women's small enterprises are hampered by a lack of technical and commercial skills, limited financial resources and other types of capital, limited marketing channels and the low status of women. Sometimes income is dependent on new technologies and information; studies by the Government of Tanzania and UNICEF (1990) found that radio was not an effective medium to reach rural Tanzanian women and that communication/education materials needed to be very visual since illiteracy is quite high among women.

Access to time/workload: As discussed above, women generally bear a disproportionate burden for household domestic duties, including cleaning, childcare, fuel and water collection. In many areas, women contribute a much greater share of agricultural labor than men. Their workdays are often longer than men.

### *Decision-Making*

Access to Decision-Making: Women are less often involved in household and community decision-making, although there are changes in some areas as women's economic status improves. Many attribute these differences to cultural traditions and gender relations. However, women's labor is sought and often demanded for community activities. Mbilinyi and Mascarenhas (1983) observed that some women were refusing to participate in community labor activities because they were too busy or because they felt that their opinions were not valued or respected. These refusals are seen as struggles against the appropriation of female labor by males at the household and community levels. The authors discuss how women are excluded from community discussions and how women make choices to not participate because of their legitimate fears of being beaten or publicly ridiculed if they speak up in community meetings. Some women in some areas have been told that speaking up is unfeminine behavior which will shame their husbands or they are ridiculed for their lack of education. Fortmann (1982) noted that male and female participation in meetings in Tanzania can be monitored via the number of meetings attended, the number of meetings in which respondents spoke and the number of times that the respondent was consulted by the Village Development Committee.

### *Professional Participation*

Access to Environmental Training and Professional Opportunities: Women consistently have

lower levels of formal education than men and are less represented in environmental, science and technology professions. For example, women only account for two percent of the trained labor force for forestry and are mainly found tending nurseries and planting trees. The women who are in science and technology professions are only rarely in decision-making positions. In tourism sectors, women are typically in menial, low-paying jobs. (Mukangara and Koda 1997)

## **B.2. Gender and Resource Use inside Tanzanian National Parks**

For Tanzania's National Parks, local use or management of plant or animal resources within the parks is not allowed. The only exception to this rule appears to be in the newest park, Udzungwa, in which local people (generally women) are allowed to collect dead wood from the forest floor during two days of the week. Given the prohibition of park use by locals, there would appear to be no gender issues related to *sustainable livelihood*. With respect to *decision-making*, it was not clear how much local consultation with community members has been part of TANAPA's park management planning process. If so, then there are gender issues associated with encouraging the active participation of women in these local consultations. For *professional participation*, the gender assessment team found fewer women than men who were employed at Tarangire and Lake Manyara National Parks and also at other parks and Arusha headquarters. At Tarangire, there is one professional women working in Tourism and two of five park guides are women. At Lake Manyara, the Senior Park Warden is a women (and the only female senior park warden in the TANAPA system) and the number of female staff is unknown. Within TANAPA, women are the more recent hires and appear to be clustered in the units related to Tourism and the Community Conservation Service. The Community Conservation Education Officer in Arusha who is in charge of gender issues is also a woman. There are also far fewer women than men who attend the diploma course in wildlife management and/or tourism.

In general, and specifically for the Tarangire-Manyara park complex, the gender assessment team did not find any gender-specific primary data regarding the use of park resources by local community members. Given the high level of resource dependence in pastoral communities, it seems very likely that both women and men visit the park to collect different products, e.g., food, fuel, human and animal medicine, water. However, because park use is not allowed, these activities would be considered illegal. With such sensitive data, it would be particularly difficult for short-term researchers to obtain accurate levels of local resource use within parks.

Kamara (1994) writes about the general situation for gender and biodiversity conservation (parks and other areas) and also provides personal observations about general gender patterns of natural resource use and management. Kamara (1994) states "In Tanzania, the level of gender appreciation in biodiversity conservation is low. Other than in the on-going campaign for agro-forestry, very little exists that shows a determined effort to allow or make women participate and eventually equitably share benefits of biodiversity conservation. It is not apparent whether there is much effort (on the side of women) to demand such rights." Men have been observed to hunt, hunt for honey, saw timber, collect poles, burn the bush and do commercial poaching of wildlife. Women have been observed to gather wild food (i.e., mushrooms, wild fruits and vegetables, insects), collect wild medicines, gather firewood, cut grass for many purposes, cut flowers and seek ornaments, gather fiber and other raw materials

for crafts. Different tribes vary and some collect additional resources. Local women and men often have different types or levels of indigenous technical knowledge and some women and men have more specialized knowledge (e.g. medicine). Kamara (1994) discusses local knowledge of plant names, habitats/ecosystem associates, phenology, growth factors, distribution, alkaloidal properties, behavior and inventory. In addition to medicinal uses of natural resources, local people also use plants, animals and insects for rituals and taboo purposes, as well as food preservation. Most of this resource use is non-monetized.

Sound resource management should be based on accurate estimates of resource use (by women and men) and on intimate knowledge of plant and animal resources. Although not necessarily in monetary terms, it appears highly likely that park plants and animals are contributing to the sustainable livelihood of households living outside the park. For example, use of traditional medicine saves a household the cash expense of expensive modern medicine. However, until it is “safe” for local women and men to admit use of park resources, it seems unlikely that this gendered knowledge of park natural resources will be a decision-making asset for TANAPA.

### **B.3. *Gender and Resource Use in Tanzanian Reserves (Game and Forests)***

Because limited use is allowed in some to the reserves, the reserves are likely to be contributing to *sustainable livelihoods* for households. Accurate information on gendered reserve use would be an asset to reserve managers. In situations where locals are consulted regarding reserve management and regulations, then the Wildlife Division should seek out both women and men for *decision-making*. And with respect to *professional participation*, the Wildlife Division hires many more men than women at all levels (lowest level assistant game officers: 82 men and 13 women; 106 men to 19 women at the next level; 69 men to 16 women at the next highest level and only two women at headquarters in Dar es Salaam). For the latter, one heads the Community-Based Conservation Program and the other works on policy-related issues.

The gender assessment team found almost no information available regarding game or forest reserve use by women and men. Indigenous technical knowledge of reserve resources by women and men appears to be poorly documented in Tanzania. For the Ugalla Game Reserve, limited information is available for male reserve use for beekeeping and fishing. (Africare 1997).

According to the Africare proposal, the design team spoke with very few female informants. The team members spoke with five females and 36 males from the national, regional and district government staff, the Tabora Beekeepers Cooperative Society and the Tabora Beekeeping Training Institute, NGOs and three villagers in one village. No female villagers appear to have been interviewed.

Within the UGR, the only Tanzanian multi-use game reserve, beekeeping and fishing are said to be male-dominated activities with limited female involvement. In truth, the actual level of women’s involvement is undocumented at present. Women are assumed to be uninvolved in pit-sawing lumber production and hunting. Although gender-disaggregated data was not collected, timber removal, wood cutting and charcoal making are assumed to be

“male-biased economic activities.” With respect to employment with the tourist hunting activities in UGR, females sometime provide cooking and other services (including sexual ones) (Moran, personal communication, 1998).

For forest reserves, Ramadhani (1998) writes about how women in Riroda village in Babati District. In this area, women own and conserve three small sacred forest reserves. Young women perform customary ceremonies in the forests and have done so for ages. Young women guard the forest. They have enforce by-laws to protect the forest - no trees are to be cut, no wood collected and the forests are out of bounds for men. A fine of an ox has been set for trespassers.

Ramadhani (1998) also discusses the idea for sustainable conservation of Catchment Forest Reserves (CFRs) through local community collaboration. She states that the planning process for CFRs must address gender issues since women and men vary in their roles and needs. For women, their concerns center on finding enough tree and forest products to meet family needs. Men are generally viewing forest products as source of cash. Women are also interested in generating income but they are not always allowed to participated in forest-based income-generating activities. Men and women sell different products. Women gather fibers for basket-making, collection of fruit or fruit-bearing cuttings and sell tree seedlings. Men derive income from charcoal production and timber and pole marketing. Women are constrained by available time, mobility, local customs and lack of access to resources. Ramadhani recommends include women in the design, implementation, monitoring and evaluation of CFR activities.

#### **B.4. *Gender & Resource Use on Community Land outside of Parks and Reserves: Community-Based Natural Resource Management (CBNRM)***

The literature search concentrated on the two USAID-supported geographic areas outside of parks and reserves where CBNRM activities are taking place: Arusha Region and Tabora/Rukwa Regions. Time did not allow for a full literature search for gender issues in Morogoro Regions, where Sokoine University-Tuskegee University Project is now working.

##### ***B.4.a. Arusha Region***

Four administrative districts surround Tarangire National Park: Babati, Monduli, Simanjiro and Kiteto. Of Babati's 6,069 square kilometers, land use is roughly equal among wildlife and forest conservation, grazing land and agriculture. Approximately half of Tarangire NP falls in Babati District and the northwest part of Babati District is a wildlife corridor. Over 80 percent of its residents are engaged in agricultural production and livestock keeping. Bantu farmers occupy the western and southern sides of the district and border Tarangire NP. Its population (1995) of approximately 270,551 inhabitants occupy 81 villages. Simanjiro District, on the east side of Tarangire NP, was only recently established in July 1993 and has some of the lowest levels of development of social and technical infrastructure in Tanzania. There are only 41 villages. Land use is largely pastoralism; there are over 350,000 head of cattle and large herds of goats, sheep and other smaller livestock. Large-scale farming is increasingly being initiated. Wildlife use the Simanjiro plains during the wet season and the district is intensively used for Tourist Hunting. Income is also derived from gemstone mining.

(from PERM Implementation Plan, 1997)

According to the TANAPA/Tarangire Community Conservation Wardens interviewed by the gender assessment team, the communities outside Tarangire National Park fall into two general categories. There are groups who are largely dependent on pastoral activities (WaMaasai, WaMeru, WaArusha, WaBarabaig *pastoralists*) for their livelihood and live to the east of Tarangire National Park and those diverse ethnic groups who depend on agriculture and livestock (*mixed users*) and live to the west of Tarangire National Park. The priority villages for TANAPA/Tarangire's CCS are:

1. Babati: Minjingu, Sangaiwe, Vilima Vitatu, Mamire
2. Monduli: Mswkini, Lokisale, Lobor-Soit
3. Simanjiro: Emboret, Lobor Serit, Sukuko

The Babati villages are agricultural and agro-pastoral. The Monduli villages consist of Maasai and Wa-Arusha pastoralists. And the Simanjiro villages are Maasai pastoralists. (Bergin, personal communication 17/4/98).

For example, in Minjingu village in Babati District, there are nineteen ethnic groups and nearly four thousand residents. The Wambugwe are indigenous to the area but the area was also used by Maasai and Barabaig pastoralists. The Mijingu Maasai are now considered semi-permanent settlers. The sixteen other ethnic groups have migrated to the area from other densely populated areas. The pastoralists keep large numbers of livestock. Cattle, goats and sheep are kept for milk, blood and meat is sold or used for subsistence purposes. Many residents cultivate rain-fed maize and beans; there are also a few large commercial farms owned by richer families. From 1982-1993, some households were employed by, or provided services to the employees of the Minjingu phosphate mine; the mine was closed in 1993.

In Emboret village in Simanjiro District, most villagers are Maasai pastoralists with large cattle herds. The village is located in a wildlife corridor. Agricultural productivity is impeded by poor soils, unreliable rainfall and wildlife crop raids.

For gender issues, these two types of communities represent a continuum for gender issues between pastoral and agro-pastoral communities. The land use/livelihood mix for households within a community translate into different sets of gender issues, priorities and recommendations. Time did not allow for collection of primary or secondary data on all of the ethnic groups found in villages near the park. The gender assessment team reviewed available literature, interviewed staff from Arusha-based USAID partners and talked with staff from other projects working on environment and/or gender issues.

The discussion below focuses mostly on gender issues for the mostly Maasai pastoralist communities to the east of Tarangire NP and those pastoralist households in the western districts:

1. Sustainable Livelihood:

Although the Maasai and other Tanzanian pastoral cultures still maintain a largely

traditional way of life and depend on livestock for their livelihoods, broader economic and social trends are having significant social and gender impacts. For example, in Talle's 1988 doctoral dissertation on Maasai gender relations, she points to the negative impacts on women and gender relations of increasing land privatization and the commoditization of livestock. In those Maasai communities where individuals are being allocated permanent rights to land and building permanent structures, women are losing access to livestock, trading opportunities and land. In agro-pastoral and agricultural communities, the women interviewed by Kassimu *et al.* (1994) reported that cash economy and commercial farming were leading to men taking over traditional resources which used to be controlled by women: milk, eggs, bananas, beans.

In TANGO consultations with Arusha and Kilimanjaro women prior to the Fourth World Conference on Women in Beijing (Kassimu *et al.* 1994), gender relations in pastoral communities favor men who controlling all resources and make all household decisions. Men inherit the family property. Girls do not inherit land and a widows' property is inherited by in-laws. Brideprice payment is paid in animals. Pastoral households are often polygamous. Widows are often expected to marry her former husband's brother or she will lose all accumulated marital resources and her children. According to Kjaerby (1978), under the Barabaig age-set system, women and youth provide labor to Barabaig male elders in exchange for means of subsistence.

The TANGO consultations (Kassimu *et al.* 1994) with Arusha women also identified some site-specific environmental problems such as land shortages, land degradation, extensive deforestation, laborious wood and water collection, some over-grazing and overstocking. Famine occurs periodically in Monduli District. Muir (1994), in a situational analysis in Simanjiro District for VETAID, interviewed women and men about environmental problems. In Emboreet and Narajauo, the establishment of large-scale farms is resulting in a reduction of grazing areas, increasingly scarce supply of water, reduced amount of trees and browse and less honey and a redirection of wildlife to village people's crops and trees. In Oloiborsoit, trees are being cut for charcoal production in nearby villages. Casual laborers from outside the area are clearing brush for charcoal-making and for large farms. Hunters are threatening wildlife numbers and smallholder farmers are moving into nearby areas and claiming land near the Ruvu river. In Naisinyai, the water channel is blocked. In addition, trees are being cut and so there are fewer source of honey.

With respect to resource use, there are some traditional Maasai practices around plant management but this information is not usually available by gender. The Maasai conserve trees - "felling trees is believed to be against nature and against life, and this belief controlled tree cutting until the charcoal makers moved in and large scale farming started" (Muir 1994). The Maasai only cut selected branches and do not cut trees at the base. Acacia brush is used for animal browse. Muir (1994) discussed Maasai use of traditional medicinal plants for humans and animals but there is no information on who collects which plants. Kamara (1998) writes of the Maasai: "they are also known to have one of the most elaborate traditional human and veterinary medicinal applications." Kamara (1998) states that the Maasai of Simanjiro District select grazing areas based on richness of particular grass species for certain production goals, e.g. milk. The pastoral Barabaig practice rotational grazing on the Hanang plains, as do the Hadzabe on the Yaeda Plains. These systems are being disrupted with large farms.

The TANGO consultations (Kassimu *et al.* 1994) identified women's group activities in the districts near Tarangire National Park. In the agro-pastoral communities of Babati, Monduli North and Monduli, women's group activities include farming, cooperative shops, beer brewing, timber-milling machines, oil pressing, beekeeping, livestock keeping, gardening, production of fuel-saving stoves, milling machines and kiosks.

Their problems include lack of confidence and decision-making powers, insufficient capital, lack of training in appropriate technology skills, lack of markets, delayed loans, donor dependence, denial of property ownership rights, oppressive cultural practices such as circumcision and the isolation of pregnant girls, male drinking, poor project management, and malnutrition of women and children. In pastoral Kiteto and Simanjiro Districts, women's groups are involved in beading decoration and beer brewing. Their problems include cultural practices and traditions which hamper women's participation in decision-making, remoteness and poor infrastructure, soil erosion, lack of water and the large size of the districts. For Simanjiro District, Muir (1994) found that most grinding mills were owned by individuals although some are owned by women's groups. Illiteracy and poor business skills were problems for these women's businesses. Muir also identified additional income sources for women in Simanjiro District. Near the mining areas of Mererani near Naisinyai and Kaangala near Loibor Serit, Maasai women are selling milk, tea, sodas and bread; they are also hiring donkeys to boys who deliver water to mining camps. Some women are engaged in prostitution and it is not known if they are local or from other areas.

Solomon (1998), with VETAID in Simanjiro District, identified women's top priorities for income-earning activities in Ruvu Remit, Terrat and Emboreet. In Sukuro and Narakauwo, more women were interested in: multi-purpose *Moringa* spp. tree nurseries and plantations, dairy goats, a legalized village market site, beekeeping, improved processing of leather hides and skins and chick raising.

## 2. Decision-Making:

Low levels of literacy and lack of fluency in Kiswahili and English influence the involvement of pastoral women in community decision-making. Pastoral women generally have lower levels of education than pastoral men. If money is scarce, boys favored for education in pastoral communities. Schooling for pastoral girls (Maasai, Barbaig, Waarusha and Wachungi) is negatively affected by a number of factors: delayed starting of school due to schools being far away, disrupted school when girls are required to help mothers with household work rather than doing their homework, when pastoral families move around and when girls marry early (Kassimu *et al.* 1994). Also, women in these communities also have more limited opportunities to learn and practice other languages through trading activities. (Bergen, Toima, Langai, personal conversations, 1998).

According to the who were interviewed for the gender assessment, women's involvement in decision-making relative to men varies by the ethnic/livelihood mix of their communities. For those agro-pastoral communities with higher levels of ethnic diversity (typically those west of Tarangire NP), women are generally more active in community conservation fora and activities. In the largely Maasai and WaArusha communities to the east of Tarangire NP, women currently play a far less active role in formal community conservation

meetings and programs. On village councils, Maasai women often comprise a the minimum of six out of 25 members but they are often illiterate, shy and unclear on their roles (Muir 1994).

However, von Mitzlaff (1988) suggests that women in Maasai communities do exert influence via their husbands and women's social groups. There are many informal and daily gatherings of women in their extended family households and across household settlements. Women and men are involved in an extensive network of social relationships in which animals are given to secure obligations and fulfillment is expected. Women have strong role in fertility and rain rituals. There are three types of Maasai women's organizations which are temporary, public and usually ritual in form: *enkigwena*, *olamal* and *enkishuroto*. The *enkigwena* is a spontaneous grouping for dispute resolution and punishment and is comprised of women, men or both. The *enkamulak* is a spitting ritual conducted to forgive somebody and is a large formal meeting of women, held within the context of a large cultural ritual meeting held at intervals of several years. The *olamal* is a ritual delegation of women that asks male elders for contributions of cattle and money toward expenses of the women's meeting (and are never refused). The *enkishuroto* is an aggressive punishing of women by women for violating certain age-class incest rules. It also includes physical violence against men, payment of cows to the women and a public cleansing of people involved. Women, as a group, can also threaten cursing (*endiata*). Spokeswomen or leaders are usually older women who also mediate conflicts.

Kipuri and Ole Nangoro (1996) discuss the lack of women's involvement in community decision-making for the TANAPA park revenues (SCIP). Their evaluation report on the Community Conservation Service states that women have not received much benefit from these funds other than clinics and girls dormitories. They state "gender has not been considered in the planning, implementation and maintenance of the activities." Women did not take active role in the discussions and decisions related to water, school and dispensary projects, yet they are most affected. Where project committees existed, women were not part of the committees.

### 3. Professional Participation:

There are many fewer educated pastoralist women and fewer professionals involved in resource management at all levels. Pastoralist women have much lower levels of education than pastoral men (TANGO 1995). Pastoral women generally start school later and leave earlier due to early marriage, family demands, lack of funds or lack of dormitories at their schools. As per Bergin (personal communication 1998), pastoral men often have a unique option to obtain more education via seminary training; many leave before taking their final vows and are leaders in their communities. Obviously, women are not afforded similar opportunities.

#### *B.4.b. Tabora and Rukwa*

##### 1. Sustainable Livelihood:

Apart from limited regional statistics, our literature search uncovered almost no gender-related information for the Tabora and Rukwa. In the past year, a European researcher was studying the Ugalla fishers but the work has not yet appeared in the international literature (Moran, personal communication, 1998). Therefore, the discussion below will focus on information from the Africare unsolicited proposal to USAID ("Ugalla Community Conservation Project", July 8, 1997).

Several regions, districts and villages which border Ugalla Game Reserve (UGR) are mentioned as possible sites for field activities. In Tabora Region, two districts are included: Urambo and Sikonge. In Rukwa Region, the proposal mentions Sumbawanga and Mpanda districts. In Sikonge District, five villages border UGR: Sikonge/Igalula, Mimbi, Mitowo, Ipole and Tutuo. In Urambo District, thirteen villages are found in three divisions: Izimbili, Isonganguru, Izengabatogilwe, Ukumbisiganga A, Lumbe, Usinga, Kangeme, Zugimlole, Itabulanda, Tumaini, Ifuta and Isenda.

Tabora Region is the principal focus of the Africare proposal. This region is dominated by the Nyamwezi ethnic group who are agriculturalists and traditional beekeepers. As a section with the Nyamwezi ethnic group, the Ugalla people are traditional fishers of the Ugalla River. Immigration from other regions is an issue in Tabora and recent migrants include the livestock-focused Sukuma people (Shinyanga and Mwanza regions) and the Nyakyusa (Mbeya Region), the Ha (Kigoma Region) and the Fipa (Rukwa Region). The latter three ethnic groups are focused on tobacco cash-crop farming, maize/beans/groundnuts food-crop agriculture, timber extraction and wood cutting for tobacco curing.

Outside the UGR, tobacco and other cash crops (groundnuts, cotton, sunflower) are assumed to be male-dominated activities; production of food crops (maize, sorghum, sweet potatoes, paddy rice and beans) is assumed to be the domain of women. Given the division of labor elsewhere, it seems highly unlikely that women do not contribute labor to the production of cash crops. Detailed information on the gender division of labor is needed for agriculture and livestock activities, as well as gender-disaggregated data regarding female and male use, access and ownership of resources (land, plants, animals, water).

Conservation knowledge, attitudes and behavior of village women and men were not measured or assessed during the project design reconnaissance. However, they are assumed to be low. Because Africare plans to do conservation education activities, it will be important to obtain baseline information regarding male and female levels of conservation knowledge, attitudes and behaviors and monitor how these levels change for both women and men over time.

On other livelihood-related issues, women from Tabora and nearby regions (TANGO 1995) identified problems related to an increasing divorce rate, the negative impacts of the 1971 Marriage Act and environmental degradation, especially tree felling.

## 2. Decision-Making:

Almost no gender-related information is available regarding household or community decision-making. The zonal TANGO consultations for the Fourth World Conference on Women (TANGO 1995) identified one important regional issue related to environmental decision-making. Women who are being elected as MPs via the women's ticket are not being accountable to the women that they represent and Regional Women's Councils were seen as one means to ensure accountability.

## 3. Professional Participation:

No regional literature was found related to the participation of women and men in NRM professional work or the involvement of professionals from diverse backgrounds in NRM activities.

### *B.4.c. Morogoro Region*

Although the SUA-TU activities are reviewed in the next section on Findings (based on limited interviews with SUA staff), the gender assessment team did not have sufficient time available to do an adequate review of the mostly gender and agriculture-related literature for Morogoro Region.

## **B.5. *Gender and Resource Use in Tanzanian Coastal Areas***

### *B.5.a. Overview*

For coastal areas, we located gender-related literature from the Tanga Coastal Zone Conservation and Development Programme (which includes information from Landberg's dissertation work in Kigombe, Tanga Region, in the late 1960's), miscellaneous regional or national proceedings of meetings on Integrated Coastal Zone Management and various government and NGO documents. In addition, we interviewed two fisheries/ICM informants, Mr. Kimaro of the Konduchi Fisheries Training Institute and Mr. Daffa of TCMP, who provided valuable information of coastal gender issues. Some primary data collected during the gender assessment from community members in Mwambani and Kigombe is also included below.

In general, Tanzanian (mainland and Zanzibar) coastal households are predominately Muslim and most consider themselves to be part of Swahili culture. As per Gorman (1995) and Landberg (1977), the dominant coastal ethnic groups are Digo, Bondei, Zigua and Segeju. There has been frequent intermarriage among these groups, as well as Arab, Shirazi and inland ethnic groups. Both women and men are somewhat mobile with frequent travel by young men to different areas and women moving among villages as a result of high rates of marriage, divorce and remarriage. Marrying a local woman is a means for outsider men to gain local acceptance. Elders exercise authority through kinship groups.

As is the case for most of the international ICM literature, there is very little

systematic information collected on resource use by *both* Tanzanian men and women (and/or children). Most of the coastal literature focuses on male fishing or other male activities; Bashemerewa (1987) notes that there is very little information available about women in fishing communities. However, the gender assessment team did find some site-specific information on women's work and gender issues in coastal areas in Mainland Tanzania, Zanzibar and the other islands of Mafia and Pemba.

#### 1. Sustainable Livelihoods:

Information on the gender division of labor for fishing-related activities is available for Tanga Region from Gorman (1995) and limited primary data collection in Mwambani and Kigombe by the gender assessment team. In Kigombe, gender assessment informants indicated that males appear to dominate deep-sea boat, shoreline net and hook and line fishing and are sometimes joined by their older school-age sons. It appears that women less often do boat fishing because of custom, childcare responsibilities and inability to swim. Gorman (1995) found fisherwomen in three villages: five out of 111 Tongoni fishers; 20 out of 117 Mwambani fishers and 12 out of 146 Mchukuni fishers. Daffa (personal communication 1998) notes that women living in Coast Region from Tanga to Rufiji do not generally fish. However, from Kirwa south, including the islands off the coast of Lindi and Mtwara Regions (e.g. Songosongo Island), women are traveling seven to ten nautical miles by boats for fishing and trading. In these areas, women specialize in daytime sardine fishing within the narrow reef (four to five nautical miles from shore). Now, women of all ages, including school girls, do fishing in these areas due to economic necessity.

Many women do seasonal shrimp seining (*kutandu uduvi*) fishing. The number of women involved in this activity varied by village (e.g., 30 Kigombe women and almost all Ushongo and Kipumbwi women). This is an important source of income for women in these villages but strictly seasonal and unreliable. Some women use mosquito netting or rent gear from the District Council. Catches were low as a result of dynamite fishing. It is done after heavy rains by teams of three to four persons. The shrimp is sun-dried. It sells for 20-25,000 Tanzanian Shillings per gunny bag.

Other coastal products are collected by women. In Tanga Region, some women were skilled at octopus collection in the reef and they could sell the octopus for 250 Tanzanian Shillings per kilogram in Tanga.<sup>2</sup> In one Tanga village, Tondoni, some women collect crabs of variable size. Small fish and cowries are collected by women in shallow waters. Women and children collect bi-valves from the shore in Tanga and Dar es Salaam; however, these

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<sup>2</sup> According to TCMP staff member, J.M. Daffa (personal communication, 1998), the women who live on the islands off Mainland Tanzania (Kirwa District and Mafia Island) specialize in collecting octopus from the reef and it is a big income earner for them.

resources have been over-collected in the latter area. *Kilimo cha majongo* and *kilimo cha utanzi* are done by women and children. Lobster is usually collected by men because it requires diving.

External traders, female and male, do most of the fish processing, frying and drying in this area. In Tanga Region, most fish traders are female and are coming from inland towns (Gorman 1995). They stay in villages, buy fish and wood, fry the fish in coconut oil and when they get a full load, they return to their inland homes by bus to sell them. The female fish vendors tend to operate independently and they have business licenses in Tanga Municipality. In Kipumbwi, there were 800 female and 200 male fish traders; for Tanga Municipality, 400+ of the 600 fish traders are women. Semesi and Ngoile (1995) concur that women tend to fry fish and then trade them; men trade in fresh, sundried and frozen fish. There is an increasing trend toward selling fresh fish to middlemen with motorized boats and ice and women are at a disadvantage in this trade due to lack of investment capital. Women also do the fuelwood buying and selling associated with fish processing. In Coast Region near Dar es Salaam, women also buy, process and sell fish (Daffa 1998; Kimaro 1998).

A 1988 government document (Ministry of Community Development, Culture, Youth and Sports) recognizes that women have been on the periphery of Tanzania's fisheries programmes so far. Women's participation in the coastal and inland fisheries industry has been via fish processing activities such as smoking and drying. Women's role in marketing, shallow water fishing or seasonal fish-related activities in some areas is also noted. It recommends that women be given fishing technology and management training to organize, plan and manage their fishing programmes related to fish processing, the repair and maintenance of equipment and credit.

A 1992 World Bank mission report found that more than 10,000 people are employed in Tanzania in commercial coastal aquaculture of seaweed and earn an average of 36,000 Tsh (1992 rates) per family per month. Interviews with gender assessment informants revealed that most of the labor is provided by women and some are able to control their own income although the returns are low due to the low price and the time required by this activity. In a case study by Semesi and Ngoile (1996) (based on work by Eklund and Petterson 1992) of seaweed farming on east coast of Zanzibar, 80-90 percent of 8,000 seaweed farmers are women; 2,000 tons were produced in 1991. The estimated earnings were only 2,000-10,00 Tshs per month, depending on farm size. It was found that women's position in their households had been strengthened by having an income equal to that of their husbands. As of 1997 (Gorman), the numbers of females to males who were involved in seaweed farming for the pilot villages of the Tanga Coastal Zone Conservation and Development Programme were: 30:5; 200:150; 6:3. Daffa (personal communication 1998) reports that women dominate seaweed culture in Dar es Salaam, Konduchi and Bagamoyo.

Kimaro (1998) notes, in personal communication, that marine aquaculture is a very new activity for mainland Tanzania. As such, there is no established gender division of labor. In some situation, the way that each donor is presenting this activity to communities is establishing the gender division of labor. Because women have less access to land, they are seen by some donors as less promising candidates for direct support for aquaculture activities.

Semesi (1991) in the *Management Plan for the Mangrove Ecosystem of Mainland Tanzania* identifies how women use mangrove and intertidal mudflat resources. Women collect water and fuelwood collection except in Rufiji where men collect fuelwood. They are involved in agriculture, handicrafts, boiling methods of salt production, coconut oil production, fish processing, small shrimp fishing (*uduvi*), collecting molluscs and wild vegetables. in the mangroves and intertidal mudflats. Based on an assumption that women's income will tend to be spent by the family directly (vs. men's cash which is frequently spent on non-family items and services), Semesi recommends freeing women from time-consuming household responsibilities so that they can earn more income. Accordingly, she recommends project actions which ensure a sustained supply of firewood, shrimps, fish, mollusks and other mangrove products so that women can be helped to generate sustainable livelihood rather catering to men via firewood and pole strategies. In addition, there may be tourism-related employment for women as guides, cooks and other service activities, beyond handicraft production. There also may be opportunities for women in beekeeping and aquaculture.

With respect to agriculture, livestock and tree-related activities on the Tanga coast, labor is shared between men and women for a number of crops although some crops are considered to be the domain of men or women (Gorman 1995). Women supply most of the labor to agriculture (both cash and subsistence), poultry farming, livestock and dairying (TANGO 1994). Food crops include paddy rice, maize, sweet potatoes, beans and bananas; cash crops include as copra coconuts, cassava, sorghum and other tree crops (largely controlled by men). Some coastal women are also involved in agricultural estate labor for sisal, cashews, cloves (primarily Zanzibar) and citrus.

For TCZCDP villages, there is a wide range of variety by village in the relative involvement of men and women in farming. In six Tanga villages surveyed by Gorman (1995), the ratio of men to women engaged in farming ranged from 1:4 to 9:11 (averaging approximately 4:7). For example, in the Kigombe households interviewed by the gender assessment team, males tended permanent tree crops of coconut and bananas, as well as cassava, on their plots. Women tended to grow rice and okra. Both sexes tended maize on their plots and the gender division of labor varied by task. Rice planting, transplanting, weeding and bird-scaring are time-consuming tasks that were more often done by women and children. Other rice tasks did not have a consistent gender division of labor. Apart from weeding, most of the cassava-related productive activities appear to be usually done by males. For vegetables, women and children more often were involved in all activities than male adults but the pattern varied by household. Most households do not produce enough surplus to sell; in good seasons, surpluses are sold by both women and men. If animals are kept (mostly goats and chicken), it is mostly for subsistence use; otherwise, men are involved in buying and selling animals. Apart from fuelwood collection from mangrove areas, women do not appear to be much involved in tree growing, harvesting and selling activities

For other economic activities, the gender division of labor varied. More women than men appear to be involved in petty trade (Gorman 1995). Tanga region profit margins are usually very narrow for fish buying, processing (frying) and selling; sale of prepared food, and sales of clothes and household items from Zanzibar. Lime-burning, charcoal-making, coconut-plucking, traditional medicine, tapping palm wine, bicycle transport/porterage, wood cutting, salt works, boat and housebuilding appear to be mostly male activities in the villages where

this data was obtained by TCZCDP. Weaving *minyaa* was a female activity. Making *makuti* was a male and female activity. In the 1960's, Landberg (1969) found that Kigombe women (Tanga Regions) were involved in economic activities related to agriculture, cooking and selling food, handicraft production, retailing farm produce and small-scale fishing for cash. Their involvement in these activities depended upon their time available; the latter depended upon the extent of their agricultural and reproductive duties, their health and age, the availability of assistance during agricultural activities and their marital status. Women engaged in economic activities, even if they were only small-scale and low profit, because it was often their only source of income. Bader (1979) found that Zanzibari women were more often engaged in the production of subsistence food crops rather than cash crops, including cloves. Women worked as seasonal, low paid unskilled labor to provide income for family reproductive needs.

The Tanga region community informants for the gender assessment provided valuable perspective on trends in the gender division of labor over time. In the words of one informant, "Now, everyone has their own income-generating activities." Women are increasingly involved in income-earning production activities, including farming, shore fishing, seaweed culture, livestock and poultry, mat and roofing weaving, and petty trading. The scale and/or intensity of women's farming has increased for some households. Women are now involved in net fishing from shore for shrimp and other small fish. Mostly women are becoming involved in time-consuming, low income-earning seaweed culture. For trading, women are selling *mandazi* and other cakes, hand-woven mats and other goods. In addition, for many households, it appears that children are also becoming involved in income-generating activities after primary school and helping more in household activities, e.g. fetching water.

Many of the people interviewed spoke of how men are more often sharing women's workload for reproductive (domestic) and productive activities. Coastal men are now more involved in childcare. Although fuel collection (e.g. mangrove wood, coconut husks, firewood from the bush) and water collection has generally been the time-consuming work of rural women and female children on the coast, now some men are collecting or purchasing fuel and also drinking water. Some men travel by bike to collect fuel or water from nearby villages. In addition, more farming activities are now shared by men and women. Some men are coming to farm after morning fishing so as to release their wives to search for firewood and water.

Limited access to land affects coastal women's access to resources for sustainable livelihood. Women may obtain land or property from their fathers or their husbands and tend to farm with or near their mothers. Most women have smallholdings of trees and the majority grow rice. Women prefer to farm near female relatives and when a women moves to another village to be with her husband, she often returns home for rice cultivation season or farms with husband's female relatives. Although almost all land is owned by men, in some households, some plots are considered male plots and some are used by females for other crops (Gorman 1995).

Under Islamic law, a women's legal share of her father's property is half of what is given to male heirs. Upon his death, a man's land is divided into eighths - widow or widows receive one-eighth (if multiple - then the one-eighth is divided); male heirs divide five-eighths

and the female heirs divide up the remaining two eighths. If there are no children, the wife receive one quarter of land (*sudusi*). The family of the deceased male divide up the remaining land (Scheinman and Mabrook 1996). According to the zonal TANGO consultations conducted before the Beijing Fourth World Conference for Women (Tango 1994), men acquire land mainly via inheritance. Women do some borrowing and hiring of land for short-term food crop growing but it is rare for women to acquire land via purchase since the price is too high for most women. In Zanzibar, women were usually not involved in household or community decision-making or the implementation of land distribution. After the Zanzibar Revolution, most of the rights to land were automatically given to the senior male in households (Bader 1979).

In addition to inheritance problems related to polygamous marriages, other priorities identified by Zanzibari, Tanga and Pemba women include gender discrimination, lack of education and under-age marriages (TANGO 1995- Fourth World Conference on Women consultations).

### 3. Decision-Making:

Although coastal women have not traditionally been involved in household and community decision-making, this situation is changing as a result of women earning more of their own income and changes in the gender division of labor. In the communities visited by the gender assessment team (GAT), some important changes in gender relations have taken place over one generation in rural Tanzanian coastal households as a result of economic hardships, particularly since the 1980's. Many women are no longer entirely economically dependent upon their husbands.

In comparison to their parents, both women and men in Kigombe spoke of more joint decision-making in their own households and more male-female adult collaboration on productive and reproductive activities. Women appear to make more of the decisions related to food expenditures. Equipment for farming and fishing appears to be more often a male adult decision but large purchases are more often discussed jointly. Education can be a shared or male decision (in houses with an adult male and female); clothes are a jointly made or female adult decision. Household goods such as furniture are usually a joint decision. Men are increasingly using their income to buy household drinking water and cooking fuel. Gorman (1995) found that although men are generally responsible for household cash requirements, women do contribute to school fees, medical expenses, etc. The Kigombe gender assessment informants suggested that women's income is now spent on a wider range of household needs. As the work burden and household financial contribution of women have increased, it appears that men have increased the amount of time spent on reproductive activities, began to pay for fuel and water and increasingly shared decision-making at the household level. Children, both male and female, are also contributing more now to household income and labor.

Daily and seasonal calendars can be used to identify differences in the gender division of labor, recognize appropriate priorities and opportunities for programs and policies and also to measure program or policy impacts. For projects or programs, gendered calendars can help to identify opportune times to schedule mixed or single-sex meetings and other program

activities. Mwambani women's focus groups indicated that most women's days begin at 3:00 a.m. to queue three hours for water; they then clean, cook food for sale, farm and collect firewood; prepare and eat porridge in the morning hours; lunch is prepared and eaten at midday, if food is available; by 3:00 p.m., women return to their farm fields, collect water or weave mats. From 17:00 onwards, women fetch water, clean, cook food, eat and make bread. Women generally go to sleep by 23:00. Male fishers wake up at 3:00 a.m. and farmers wake up to pray between 4:00-5:00 a.m. Both men return home at 10:00-11:00 and eat lunch and porridge at mid-day. Men rest for three hours at midday (13:00-16:00) and return to farming during the late afternoon hours. After prayers in the early evening, they eat dinner at 19:00-22:00 and go to sleep from 8:00-10:00 p.m. For women, busy months are January, March-May, July-October; less busy months are February, June, November (ceremonies month) and December. For men, January - April (farming and fishing); May (farming, less fishing), September- December; less busy months are June, July and August due to less or no fishing.

Coastal women often have limited literacy and few organizations to help them mobilize. In Tanga, coastal women have lower levels of literacy than inland Tanga women. For Zanzibari women, illiteracy resulted in most women being unaware of their legal and religious rights. Zanzibari women had low levels of education and a high dropout rate. In Tanga, there were no strong NGOs for women's mobilization as of 1994. As of 1998, group activity was quite limited in Kigombe. However, in Tanga communities targeted by TCZCDP, Scheinman and Mabrook (1996) found no gender-based traditional institutions other than *upatu* savings societies (rotating savings and credit societies) and *uvimbi* mutual aid groups of 15 to 20 neighbor women. For TCZCDP groups, more male than female informants were involved. A few men were involved in religious groups and village government. Two women's groups were mentioned - one for handicraft production and a now-defunct group involved in selling clothes. In another village, a UWT women's group ran a cooperative shop from 1982-88, a restaurant and marketed their own coconut oil. These enterprises were plagued with difficulties related to poor and corrupt leadership, weak administrative skills due to low levels of education and transportation. In Kigombe and two other villages interviewed by Gorman (1997), all had previous experience of being "mobilized" for self-help activities prior to TCZCDP.

Under the auspices of the TCZCDP, Kigombe informants have noticed and do appreciate the significant efforts made by the project staff to encourage the representation and participation of women in village project activities. Women now attend, are active and make suggestions. They have gone on study tours and learned about fuel-efficient stoves. Some older women have not been involved. In the mixed-sex committee work, some informants mentioned that male attendance and participation has been low. As a result, some women decided to form a women-only committee to plant their own woodlot; although they had experienced some problems in gaining secure access but have now resolved them.

When asked, most male and female informants in Kigombe could identify gender-related impacts of TCZCDP activities (i.e., seaweed farming, reduced mangrove cutting and reduced dynamite fishing). Seaweed farming is mostly an activity done by women and children but a few men are involved. Although it is a new income-earning opportunity for women, nearly everyone interviewed raised the issues related to the time-intensive demands of seaweed farming and the low returns. One man mentioned that he has asked his wife to not be

involved in these activities because of high opportunity costs. More market information would be helpful. Some men, who are not involved in TCZCDP, disturb the seaweed farming sites by taking away ropes for fishing and household use. Both men and women appear to understand the ecological benefits of reduced mangrove cutting and dynamite fishing (e.g., attracting more fish and prawns, reducing beach erosion, more wood available for firewood) and the improvements in the catches of local, artisanal fishers and their families. Shore fishing is also positively impacted. Only the male dynamite fishers and their dependents, who are said to be from Tanga, are affected because they are now unemployed but they are no longer becoming injured or dying in explosions.

Gorman (1995) interviewed women about what environmental changes they have noticed and their priority environmental issues. Women fish traders in Kipumbwi were in a key position to observe changes in the quantity of fish, the type and size/age of fish, price trends, the numbers of traders and fuelwood availability for fish frying. These women were well aware of the causes of these changes, their negative economic, social and nutritional consequences and viable solutions. In another village, Mnyanjani, women spoke of how beach erosion from mangrove clearing has encroached over burial areas and destroyed some of the older mosques. Alternative and inefficient fuels, coconut husks and the dried sheath of coconut flower stems, have been substituted because firewood is difficult to obtain. They also face a shortage of building poles for their houses. Female prawn fishers in Kupumbwi discussed how they have a difficult time adhering to informal group rules which regulate fishing. They also spoke of how shallow water pollution by human excreta is contaminating prawn fishing and market areas.

The TCZCDP has tried different strategies to involve women and men in their different activities and this experience is relevant to the SO2 partners in non-coastal areas. For example, Kobb (1997) evaluated their Community Development Fund and found a disconnect between the use of the funds and the project's ultimate goals and immediate activities. Increasing villager income was assumed to be sufficient motivation for them to conserve natural resources. District councils were given the responsibility for disbursement of funds and use different procedures. For the eight projects which were randomly selected and reviewed, four were activities conducted by women (seaweed farming, coconut oil production, fish fryers); four were for men's activities (salt mining and production and fishing). All groups were offered loans rather than seeking them out. All of the loans to male and female groups which were reviewed appeared to have questionable economic basis. For the women's seaweed farming activities, funds were to be used for plastic shoes to protect their feet in the water. Apparently, a group loan was ill-advised in this instance because seaweed farming is seen as an individual activity by the women. While protecting their health, the loan does nothing to resolve their real problem: the low purchase price of seaweed. With another female seaweed group, the group was advised to get a boat for transport since ropes and ties were the responsibility of individual members. The boat caused jealousy with a nearby men's group which closely cooperates with the women's group. It is not clear if the boat will improve the women's profits from seaweed farming or reduce the time needed to do related tasks. Fish-frying, an activity which intensively uses fuelwood, was also supported with a loan. Again, this tends to be an individual activity and so a group loan is a doubtful proposition without a business plan.

#### 4. Professional Participation:

Other than one reference (below), no other Tanzanian ICM literature discussed issues of professional diversity and facilitating the participation of more women and more social/gender experts in ICM. There is general attention to the under-representation of women in natural resource management studies and as professionals (see e.g., Mukangara and Koda 1997). Kimaro (personal communication 1998) notes that the percentage of women graduates of the Konduchi Fisheries Training Institute diploma course have been highly variable (four of ten in 1970; nearly 50/50 in 1997; two of ten in 1998). Finances, suitable accommodation and transportation have been particular barriers for women. Semesi (1991) in her *Management Plan for the Mangrove Ecosystem of Mainland Tanzania* suggests that female professionals in natural resource management are better able to work with women. Because ICM is a new field in Tanzania and elsewhere, it is particularly critical to address gender and discipline diversity questions at an early stage.

#### 5. Project Gender-Disaggregated Indicators for TCZCDP:

A number of project-level monitoring indicators are detailed in Gorman (1997); some of them are gender disaggregated:

- a. Perception about cooperation with government by village sub-groups (sex, age, dominant livelihood source)
- b. Numbers of fishers (male/female)
- c. Numbers of fish mongers (male/female)
- d. Perceptions about solutions applied to forest and wildlife problems (male/female)
  1. Vermin problem
  2. Charcoal and timber
  3. Fuelwood source, type, collection load and time required
  4. Woodlots planted
  5. Fuel-efficient stove adoption
- e. Ranking of important economic activities (male/female)
- f. Involvement in seaweed farming (male/female)

### **C. Critical Issues for Gender and NRM - Reviewing International Experience**

#### ***C.1. Gender and Environment/NRM***

Gender issues have been given short shrift in the environment/NRM literature and almost no attention in the literature related to conservation activities in and around parks and reserves and ICM. The literature on gender and environment/natural resources is more often directed at agricultural, forestry and water/watershed-related activities (see e.g., Loudiyi and Mearns 1993). It is more often about how women (versus women and men) use, manage and also maintain agricultural, livestock or forestry resources and their indigenous technical

knowledge about biodiversity conservation (e.g., Borkenhagen and Abramovitz 1992). A recent two-volume publication by IUCN on social sustainability in conservation (Borrini-Feyerabend and Buchan 1997a, 1997b) discusses many relevant social issues including a continuum of participation, stakeholder approaches and indicators. It includes gender analysis as one tool but gender issues are infrequently raised in the rest of the document. In a recent collection of CBNRM citations with emphasis on southern Africa (Taylor 1996), there were only about 40 citations related to women or gender out of an approximate total of 1500 citations (241 pages with about six citations per page); about half were general references for gender and environment, one quarter related to fisheries, aquaculture issues and maybe one-fourth related to protected areas or forests. IUCN has discussed gender issues as part of several other documents; a 1992 IUCN-World Conservation Union document, "Gender roles, parks and protected areas: exploring the issues" was presented at the IVth World Congress on National Parks and Protected Areas in Caracas, Venezuela. In a recent review of international ICM literature for the Indonesia Coastal Management Project of the University of Rhode Island, the senior author of this report found almost no discussion of gender within ICM literature and very little attention to coastal issues in the gender literature.

## ***C.2. Gender and Community Conservation/CBNRM***

Little (1994) notes, in a review chapter on participation and conservation for in a recent edited collection of 13 case studies on community-based conservation, that virtually none of the case studies in the volume document "women's participation in resource-management decisions, although some point out the cultural norms inhibit their participation in decision-making." He further suggests that,

At a minimum, women are important resource managers - especially in the case of food production and forest management. Avoiding the issue of their participation in community-based conservation is likely to result in future difficulties, especially if programs assume that they will contribute labor and other resources to conservation efforts. If community-based conservation programs wish to address both environmental and development concerns, then they need to look more carefully at gender issues and learn from the experiences of rural development programs during the last two decades."

**From Kenya's experience with wildlife extension, Berger (1993) identified activities of interest to Maasai women and learned the importance of working within their own forms of social organization.** Via the Ilkukui Women's Project on Kuku Group Ranch, women and other community members discussed how to enhance cultural identity via aesthetics and the value of Maasai crafts, color schemes and handicrafts. The women produced quality beadwork as a women's group and as individuals. They constructed two meeting houses in Maasai design using local materials. These activities indicated women's interest in working together. Berger found that the young men (*ilmurran*) are easily reached via age groups. Women cannot be reached as a group in this way since their social ties are with their husband's family and with others in their immediate boma; women's affiliations are more local than men's affiliations. For outsiders, cooperation outside of the immediate family and *enkang* living group was more difficult to achieve with women than men. She found that women's groups must be very local and are usually family members.

**Borrini-Feyerabend and Buchan 1997b report how traditional communication medium may not always work well with women.** In Kenya, Maasai women were able to present their views on local environmental issues by using disposable cameras to capture their priorities (photo-appraisal).

**In Namibia, Wyckoff-Baird and Matota (1995) used successful strategies for hiring and working with local women as community-based resource monitors and community facilitators for the USAID-funded WWF-LIFE Project.** At the beginning of the project, two women were employed as resource monitors to address problem animal concerns and women's NRM issues. Their role shifted and they began to organize communities and women's groups for more sustainable exploitation of NRM opportunities and facilitate information flow between: NRM specialists who monitor resources and community resource monitors; community members, particularly women, and decision-makers at both local and regional levels; external NRM interests and local women (benefits, options, alternatives); local women to local women. Women were organized by the resource monitors for a new thatch market. They produced thatch as individuals for a new lodge; however, with a sole buyer and weak communication about marketing, women in all areas did not have equal opportunities to sell their thatch. The female resource monitors tracked resources for over-use and gave advice on more sustainable natural resource use. The experience from Namibia suggests that the skills for this position need to be stronger in community development and facilitation rather than in technical areas. Illiteracy was found not to be an obstacle for the resource monitors; other literate women assisted them when reading and writing was required. Mostly, the women employed needed confidence, community respect and to maintain a learner attitude, be humble and listen. A total of 21 female community resource monitors were located via radio recruitment and selected either by a joint NGO/community committee or by headmen. Some women share a full-time post. (see also - Jones and Wyckoff-Baird, 1996)

**From Zimbabwe, both Metcalfe (1996) and Nabane (1996) found intra-community and gender issues not being addressed by the CAMPFIRE program; Nabane identified how the choice of community expenditures from park revenues may intentionally or unintentionally disadvantage or benefit women and girls.** For example, an electric game fence helped exclude wild animals and protected farms and residence but with too few gates, it greatly increased women's time needed to collect daily water and firewood. Men had difficulty collecting goods like poles, ropes and thatching grass but these were items which were infrequently collected. A new village school helped boys and girls but was significant for improving girls access to formal education. Before, the nearest school before was 30 km away and girls were not always allowed to attend. The clinic was expected to benefit everyone as is hunting safari game meat distribution. Women received only three percent of the wage employment related to CAMPFIRE. Women were poorly represented on village committee and CAMPFIRE income distribution decisions were made at the village and household levels. Women were at a disadvantage in both spheres.

**Talle (1988) discusses the general division of labor and decision-making in pastoral societies.** Men are herd managers who move, feed, water, castrate, vaccinate, slaughter, build enclosures and dig wells. Younger men do most of the physical labor for older

men who plan and make decisions. Women are involved in housebuilding and maintenance, food preparation, hide and skin preparation and decoration, firewood and water collection, childcare and often, food provision. Women are also involved in the care of livestock - tasks include feeding, water, care of young and sick animals and herding of those kept near homestead. Women are engaged in milking, processing milk products and marketing of dairy products. Women generally spend more time than men on animal care. However, women excluded from major decision-making and control over livestock.

**Joeke and Pointing (1992) confirm the growing phenomenon (as in Tanzania) of how individualized tenure for pastoralists is leading to greater concentration of wealth, increased social and economic stratification and more hardship for pastoral women.** As some men become poorer, there is more male out-migration and the wives left behind must add men's herding and watering tasks to their daily work. Permanent settlements result in more land degradation, more time required for fuelwood collection by women, more wood needed for women's housebuilding and repair and cow-dung shortages for women who are poor in cattle. Land privatization and environmental degradation are resulting in restricted access to and reduced supplies of wild foods such as berries, fruit, plants and roots and medicinal and ritual resources. Most of the wild foods are collected and eaten by women and children and can contribute an important source of nutrition to a limited diet. Another possible consequence of new large farms on pastoral lands may be that women and children are forced onto protected area lands to provide food, medicine and other products for their household livelihood. One strategic recommendation made by Joeke and Pointing is that efforts be made to safeguard women's traditional rights and access to productive resources.

**From India, Sarin (1995) discusses how India is now in the process of legally codifying household representation by both a man and a woman from the household in local meetings to develop joint forest management agreements --instead of the previous mode of only having one male represent each household.**

### **C.3. *Gender and ICM***

ICM approaches are largely derived from a planning paradigm and community stakeholders are identified on the basis of how they use resources (e.g. fishers, beach food vendors, mangrove users, etc.). Although there may be differences in access to resources, needs and priorities within stakeholder groups based on gender<sup>3</sup>, they are not usually identified or addressed by the stakeholder approaches used in ICM activities or in ICM literature. ICM stakeholder groups focus on direct resource users but others (e.g. household members or service-providers who are economically dependent on direct resource users) also have a strong stake in ICM activities. ICM practitioners generally have faith in public participation but

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<sup>3</sup> In addition, there is frequently a lack of attention to other social variables such as class, age and ethnicity in ICM activities.

community members are usually lumped together as stakeholders without mention of gender or other social variables (see e.g., Young's discussion of Mafia Island Marine Park, 1991).

**Diamond (1996), Gammage (1996) and Petrovich (nd) discuss the importance of understanding gender issues related to ICM and the potential value of gender analysis for coastal resource managers.** Diamond (1996) argues for ICM project managers to acknowledge gender differences and inequalities and design programs and policies which either improve women's access to resources and institutions, or at the very least, do nothing to further harm women's existing level of access. Gender-related and social data on households and organizations (i.e., the divisions of labor, access and control rights over productive resources, household and community responsibilities, trends in gender relations over time) will improve local, regional and national decision- and policy-making on ICM. Gammage (1996) discusses women's productive, reproductive and community roles in coastal environments. She argues for institutional and policy/regulatory solutions, at the local and national level, which improve access by women to capital, extension services, low-cost technology, and policies and regulations which support women's informal and formal security of tenure and recognize gendered indigenous technical knowledge. Petrovich (nd) suggests using gender analysis in ICM to: 1) analyze differences in how women and men use resources and how these differences should be addressed in development: and, 2) how managers can analyze differences in way women and men perceive problems and find solutions. In other words, gender analysis can contribute to improving livelihood and decision-making processes. Within the ICM planning paradigm, Petrovich argues for pursuing the perspective of women as members of different social groups (i.e., informally employed single mothers, female-headed households, fish traders) rather than as individual women.

Petrovich (nd) identifies seven key gender issues for ICM. Women often maintain traditional and sustainable uses of natural resources while men often are the beneficiaries of modern technologies and practices which may be more sustainable. If women's use of a resource is ignored, the real extent of depletion will be underestimated. Women are often employed informally and these efforts are often ignored in economic accounting efforts. Women often face a "triple burden" of work: unpaid household labor, formal or informal economic activities for the household and unpaid community labor. Women may be denied access to legal and political channels as a result of cultural traditions. With few legal rights, women may also have limited access to financial capital and credit. Women and men have different perspectives on the use of environment and development.

There are few ICM projects worldwide which address gender issues in an explicit manner or collect gender-related data. **The Tanga Coastal Zone Conservation and Development Programme (IUCN-Irish AID), as described by Shurcliff (personal communication, 1998) and van Ingen and Kawau (1998), has taken a number of measures to ensure livelihood, decision-making and professional participation issues are addressed:**

1. *Gender Training for Staff*: training in gender-sensitive appraisal and planning for village, district and regional staff and a regional advisor;
2. *Female Representation/Gender Balance*: more female recruitment for district technical

teams and steering committees; encouragement of gender-balanced committees and training programs;

3. *Gender Profiling*: as part of socio-economic studies in new villages, gender profiles should be created which document gendered resource use and management, access to/control over resources, identification of women's practical and strategic needs;
4. *Trainings, Meetings and Assistance for Community Women*: leadership and animation training (teaching people how to identify their own problems, understand root causes and the consequences of alternative solutions) for women involved in programme village committees; use of separate sex meetings, as needed, to overcome low female participation and at convenient times for women's daily, weekly or seasonal schedules; target community women for at least 50 percent of the material assistance related to mariculture and agriculture start-up activities;
5. *Continuous Monitoring*: identify indicators and warning flags with village women which will show if project activities are addressing their practical welfare and empowerment needs; villagers conducting a public gendered benefit analysis for material assistance; regular community feedback meetings with women and men; mid-term assessment after one and a half years.
6. *Networking*: Network to access expertise and exchange of experience with other local and national projects with strong gender components.

**From Mafia Island in Tanzania, language was found to be a potential barrier for the participation of women in community meetings.** For an ICM community seminar, most local women were unable to fully participate in community environmental meetings when English was used for the meeting and the presentation materials (Borrini-Feyerabend and Buchan 1997b).

While most of the experiences and recommendations described above focus on livelihood and decision-making issues relevant to community women, there is another "track" of ICM activities in which multi-sectoral professionals and politicians are engaged in national policy-related and regulatory activities.<sup>4</sup> These activities can include resource planning, introduction of specific resource management practices, research and institutional capacity building and training opportunities for individual professionals. Both national and local activities can bring together agencies and professionals involved in the management of fisheries, the sea, beaches, mangroves and other forests, watersheds, agriculture and even urban areas. Most of these NRM professionals come from a biological or planning background; few are from the social science or are gender experts.

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<sup>4</sup> In some places, there is also an intermediate regional or provincial level of ICM activities related to policies and regulations.

**By virtue of the skewed gender composition for most natural resource management professions and for politicians in most areas of the world, there is an inherent professional gender bias for ICM (and NRM activities) which needs to be addressed by projects working with these professionals.** Because ICM is a relatively new professional field, it is particularly important to balance professional development opportunities between men and women and other under-represented social groups. There appear to be two general strategies which would be useful: 1) seek out women who are already in ICM/NRM fields and actively involve them in project activities (or take care that they are not excluded by event logistics or selection criteria such as organizational rank); 2) broaden the diversity of professionals who are involved in ICM/NRM to include more social scientists and gender specialists (these fields tend to attract more women) and plan educational activities to improve their understanding of ICM/NRM issues.

While the strategies above should increase the number of women professionals participating in ICM/NRM activities, this will not necessarily increase the ability of ICM/NRM professionals to understand and address gender issues in their work. **Accordingly, gender sensitization, gender analysis and strategic planning trainings may be required for male and female professionals. It should not be assumed that female professionals (or all social scientists) will necessarily understand or raise gender issues.**

#### **C.4. *Intra-Community Issues***

The literature for community conservation (CC), community-based NRM (CBNRM) and ICM is very weak on gender issues but also quite weak on all types of intra-community differences and issues. Although the focus has shifted to communities, there has been little attention to identifying differences of interests and needs within communities and strategies for accommodating differences and working with human diversity. In part, this situation can be explained by the dominant disciplines in these fields. Many of those working in and around protected areas are trained in the natural sciences, biology, forestry and wildlife management. Until fairly recently, their training generally did not include much, if any attention to social, gender or political issues. Those working in ICM literature tend to come out of a planning, natural science or geography backgrounds. Their training has also been weak on social and political issues. In addition, under the planning and management paradigms for NRM and conservation, local and national power has been consolidated via land alienation and a policing/law enforcement and both activities have required NRM agencies to operate in a military-like style.

##### *C.4.a. Community Conservation/CBNRM*

There is a small segment of the community conservation/CBNRM literature that has focused on differences in the types of community conservation, the types of benefit sharing arrangements between protected area authorities and local communities, the types of direct community benefits generated from wildlife, the types of communities and the types of resource users:

Types of community conservation: There are some differences in how authors define

and use terms related to communities and conservation or NRM activities. For example, Barrow *et al.* (1995) describe three basic categories of community conservation which have emerged in Africa: 1) *protected area outreach* programs focused on education and providing benefits to local people so that the biological integrity of parks and the role of the protected area in a regional planning context can be enhanced; 2) *community-based natural resource management* schemes, such as Zimbabwe's CAMPFIRE program in which the chief objective is to achieve sustainable resource management via the return of control over resources to local communities, and 3) *Integrated Conservation and Development Programs (ICDPs)* which measure their success using development and conservation indicators.

Each arrangement implies different amounts of power sharing between national NRM agencies, local authorities, communities and community members and different juridical and administrative issues are involved. Each modality has different gender implications. In each, both women and men need to be involved in community decision-making. Gender-based differences in needs and priorities related to sustainable livelihood should be part of park, community or project decision-making regarding how funds are spent, who benefits and who is disadvantaged.

Types of benefit sharing in East Africa: Barrow *et al.* 1995 define five broad categories of benefit sharing related to conservation activities:

- 1) no additional expense required (e.g. provision of advice) and minimal planning is required;
- 2) redirection and planning of normal park budget is required, e.g. road maintenance near the park;
- 3) re-planning of park development expenditure (i.e. ranger posts) for which the planning is mostly park-dependent;
- 4) community development type projects paid for by special set-aside revenues and require considerable park and local planning (i.e. dispensaries);
- 5) commercial enterprises which require significant park and local commitment and responsibilities (i.e. camp sites).

The gender issues focus on which community members are involved in decision-making about how revenue is spent and community consideration of how different spending decisions impact the sustainable livelihood of women and men. Will community development projects or commercial enterprises involve and directly benefit women?

Emerton (nd), in her review of benefit sharing related to park revenues in Africa, found that most parks used a benefits-based approach to try to capture and share the direct values of wildlife through such activities as tourism, hunting and cropping. Most parks rely on indirect methods for distributing wildlife benefits to landholders. The park collects revenue, funds are administered by local authorities, funds earmarked for local community development such as infrastructure improvement and maintenance, education bursaries or micro-enterprise development or given as a cash dividend to local land holders. Other community incentives have included local employment as wildlife or tourism workers or limited resource utilization (but not in national parks). She notes that there have been no attempts to quantify the overall economic impacts of benefit-sharing on communities; it can also be said that there are few attempts to quantify economic impacts by types of community members or households.

Emerton (nd) makes some important observations regarding how “... purely benefits-based approaches to community wildlife conservation neglect the local economic forces motivating wildlife loss.” It should also be noted that there has not been much attention to the extra-local forces which lead different community members to not conserve wildlife and other protected area resources. Although broad development benefits can and do improve community welfare and may lead to short-term improvements in public attitudes toward wildlife, Emerton finds no real evidence to support the assumption that these benefits-based approaches will lead to changed community behavior and lead to a downturn in activities which impact negatively on wildlife. Household and individual behavior changes have also rarely been tracked. These approaches fail to address the reasons why people engage in economic activities which destroy wildlife.

Emerton (nd) discusses three important factors which need to be incorporated into benefits-based approaches to community wildlife conservation to help explain the underlying economic forces motivating wildlife loss at the local level. First, the nature of livelihood systems in wildlife areas and the form in which wildlife benefits are received by communities. Second, the costs that wildlife incur on local livelihood. Third, there are broader policy factors which influence local land use and economic activities.

Broad community infrastructure projects rarely provide subsistence, income or secure livelihood to the majority of community members in wildlife areas.<sup>5</sup> They do not put people in a position where they are able and willing to diminish the economic activities which provide for their livelihoods and may be harming livestock (e.g. over-hunting, poaching or agricultural land clearing). They are often not meeting needs for income, consumption goods and employment. Local livelihood strategies are usually tied to social, cultural, economic and agro-ecological reasons. (e.g. food security, seasonal stress or cultural preferences) which are not necessarily substitutable. Emerton (nd) also notes that many local people cannot afford the high transaction costs of participating in community conservation (e.g. the time required for meetings and activities). When people are poor, they have multiple and seasonal livelihood strategies and community activities have high opportunity costs.

Emerton (nd) also discusses policy disincentives in East and Southern Africa for community conservation. For agriculture, it is often more profitable to clear land and plant crops or graze animals due to subsidies and tax incentives and producer prices are often artificially high. Local communities and households may have no clear rights to, or tenure of land and this situation discourages investments. In pastoral areas, land is increasingly being

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<sup>5</sup> It can also be noted that women's particular livelihood needs are not addressed because women are often not involved in decision-making (see e.g., for Tanzania, Kipuri and Ole Nangoro 1996).

held on an individual basis. In some places, the lack of rights to own, manage and use wild resources create insecurity and discourages investments.

Although Emerton does not discuss gender or other social differences within communities, each of these factors has gender dimensions. As found in the evaluation of the TANAPA Community Conservation Service program to share benefits with communities (Kipuri and Ole Nangoro 1996), women had not been involved in expenditure decisions and apart from the provision of drinking water in some areas, the supported activities did not directly improve women's opportunities for sustainable livelihood (i.e., school dormitories and dispensaries). In many situations, it appears that women do not see the benefits (income, consumption, employment or other livelihood) or further involvement in community-level conservation activities would be too costly in terms of foregone income generating activities, food generating activities, agricultural activities, domestic activities, other productive activities without support from male household members. In addition, policies often have gender-related consequences and frequently disadvantage women (e.g. individualized tenure in pastoral areas, inheritance).

Types of direct community benefit generation from wildlife: Emerton (nd) discusses two general categories of community benefits which are directly related to conservation area resources. Both wildlife tourism and wild resource enterprise have associated gender issues. For the wildlife tourism, there is a continuum of control between *communities* (i.e., a locally controlled enterprise such as community campsite, cultural or craft center, local guides, traditional home stay), *private investors* (joint venture lodges and community enterprise components of safari company activities to levies paid by private investors for bednights or area entry) and *private concessionaires* (local staff employment provided by lodges). For wild resource enterprises, there may be commercial utilization of wildlife (ranching, cropping, farming) or processing and marketing of wild products (e.g. plants and insects, hides, meat, trophies).

Each option has gender consequences related to livelihood. Communities are too diverse to predict which option will necessarily benefit or disadvantage particular community members. If local culture permits women to be actively involved in income generation from the type of activity selected by a community (e.g., cultural and crafts center, home stays, lodge employment), then it will be an appropriate choice. If only men make decisions or community committees select only those activities for which women are excluded from participating (e.g. game scouts in some areas), then women are likely to be disadvantaged. For paid levies, then women and men should be involved in community decision-making about levy use.

Types of communities: Barrow *et al.* 1995 discuss how negotiating processes can be more difficult with some types of communities than others. They found greater difficulty establishing processes of negotiation with people and communities who have been park neighbors for less than ten years and are in mixed communities (e.g. Lake Manyara and Arusha National Park in Tanzania). Mixed communities had more local level agendas and types of land use systems. In Burkina Faso, project personnel learned the importance of not assuming that village leaders want to be democratic and include or help women or other disadvantaged community members (Borrini-Feyerabend and Buchan 1997b).

By implication, these findings have gender dimensions. They point to the need to elicit different local agendas (by gender, class, ethnicity, etc.) and finding new ways to negotiate and resolve conflicts within communities, as well as between community representatives and protected area authorities. They also suggest that the interest of the existing male elites in maintaining the status quo should not be under-estimated for community conservation and CBNRM.

Types of resource users: Both community conservation/CBRNM and ICM authors and practitioners employ a stakeholder approach. Although most use simple definitions of stakeholders such as who are current resource users, Borrini-Feyerabend (1996) proposes the following criteria to distinguish among stakeholders: existing rights to land or natural resources; continuity of relationship (e.g. residents vs. visitors and tourists); unique knowledge and skills for the management of resources at stake; losses and damage incurred in the management process; historical and cultural relations with the resources at stake; degree of economic and social reliance on such resources; degree of effort and interest in management; equity in the access to the resources and the distribution of benefits from their use; compatibility of the interests and activities of the stakeholders with national conservation and development policies; present or potential impact of the activities of the stakeholders on the resource base.

There are limitations to the stakeholder approach since it does not necessarily parallel other social groupings based on criteria other than resource use and it does not identify differences among the same type of resource user. Borrini-Feyerabend (1996) discusses how "...communities are complex entities within which differences of ethnic origin, class, caste, age, gender, religion, profession and economic and social status can create profound differences in interests, capacities and willingness to invest for the management of natural resources." She notes that,

What benefits one group and meets conservation objectives may harm another. For example, wildlife revenues may accrue to men, while more abundant wildlife may be only a cost to women (e.g., because of crop damage). Even people sharing the same livelihood basis or personal characteristics (e.g., farmers, unemployed youth) should not be assumed to speak with one voice...their internal differences and conflicts need to be recognized, together with the practical necessity of negotiation. In addition, change is always present in communities, needs and interests evolve and new dynamics need to be understood and dealt with.

Types of participation: Little (1994) contributes his thinking on the critical elements of local participation for conservation. For him, the important questions relate to who participates, how conflicts are resolved, who shares in the definition of a problem, the role of the wider political and institutional context, how activities are designed and implemented (and who does so), who becomes empowered locally, the role of and importance of local organizations, the economics of participation, how activities are monitored and evaluated.

Types of Collaborative Management (CM) Process Indicators: Although gender is not

addressed, Borrini-Feyerabend (1996) suggests the following intra-community indicators:

- awareness of stakeholders (of CM issues, events, schedules, rights, responsibilities, etc.)
- existence of mechanisms for information sharing and fora for communicating and negotiating agreements.
- availability of facilitators to assist in meetings, mediate conflicts, link with different levels of actors in society;
- active involvement of stakeholders in developing a management agreement (participation in meetings, expression and defense of positions, etc.);
- existence of a management agreement among stakeholders (oral or written, formal or informal);
- specific definition of stakeholders' function, rights and responsibilities in the management agreement;
- stakeholders compliance with the agreed rights and responsibilities;
- stakeholders stated satisfaction with the management agreement;
- existence of bodies to appeal to in case of conflicts within the management partnership;
- engagement of stakeholders in promoting policy and legal change in support of CM agreements;
- with time, extension of the agreement in geographic as well as complexity terms.

Barrow *et al.* (1995) discuss a potential methodology in which resource users are asked about which issues should be addressed and which they are prepared to contribute their time or money. They found a difference between what people would contribute money to and what they would like to see addressed. Although gender and socioeconomic class are not differentiated, it would no doubt yield interesting results.

For community activities in Lake Mburo in Uganda, Barrow *et al.* (1995) record community labor hours contribute, number of meetings held and the number of people attending. Again, gender-disaggregated data on these topics would be useful.

#### **D. Summary**

For community conservation, the potential gender issues fall within and outside the protected areas. Although community members, male or female, legally have no rights to national parks, there is enough anecdotal evidence to suggest that there is some use of park resources, both plant and animal, for household subsistence and commercial ends. It seems likely that poorer households may be increasingly dependent on resources found in parks; poor women and their children will need them even more. However, the scale of this largely illegal resource use is unknown. It would appear that park management planners would benefit from having this information and from consulting with both male and female community members, in addition to the mostly male community leaders. For limited use reserve areas, gender-disaggregated data on type and levels of use and indigenous technical knowledge would be useful.

Outside of parks and reserves, protected area staff are generally working through mostly male community leaders to distribute park revenue benefits and NRM government officials are helping communities to form new types of resource management agreements and

partnerships for concessions and enterprises. For new resources and opportunities being made available to “communities,” there are critical gender issues related to who decides, who agrees, how conflicts are resolved, whose priorities, whose benefits and whose costs.

For ICM, the community-level issues are similar to those listed above. At the national level, it is critical to involve more women and social/gender experts in ICM activities. This will require attention to selection criteria and logistics. Also, training is likely to be needed: gender training for NRM professionals and ICM training for social/gender experts.

The bottom line concern for all USAID environmental projects in Tanzania should be that their activities do nothing to further disadvantage those who are already disadvantaged in communities or in NRM professional fields. Whenever possible, USAID environmental project should strive to pro-actively improve the relative status - livelihood, community decision-making, professional participation - of the disadvantaged. Women, as more than 50 percent of Tanzania's population, are generally more disadvantaged than men in the three areas above and deserve particular attention; however, it is noted that it is not always appropriate to treat women (or men) as a homogeneous group since their access to resources, decision-making and professional opportunities can and does vary by socio-economic class, status, education, age, etc.

## VI. FINDINGS, TEAM SWOL & RECOMMENDATIONS BY NRM REGIMES

### A. Gender and NRM Regime Team 1: Tarangire & Manyara Protected Areas (PAs) & Community Lands

#### A.1. *Findings*

- ◆ No data available on types of park use by villagers - male or female.
- ◆ Officially - no use; may be difficult to collect since people probably know that the park use is illegal.
- ◆ Maasai said to have elaborate ethno-veterinary systems - they must rely on plants, unclear where the plants come from, who collects them and who uses them.

#### A.1.a. *Gendered Livelihood for Community Lands outside Tarangire and Manyara PAs*

- ◆ Pastoralist (Maasai dominate) (east side of T-M PAs)
- ◆ Agropastoralists - mixed ethnicity (west of T-M PAs)

Pastoral/Agropastoral Women's Livelihood Sources	Pastoral/Agropastoral Men's Livelihood Sources
<ul style="list-style-type: none"> <li>◆ Pastoral women: milk, hides, small livestock (goats), handicrafts, teaching employment for v. few</li> <li>◆ Agro-pastoral women: milk, small livestock (goats &amp; chickens), agriculture, petty trading</li> </ul>	<ul style="list-style-type: none"> <li>◆ Pastoral men: selling cattle, business, ltd. agricultural income for some, employment for v. few.</li> <li>◆ Agro-pastoral men: cash crops, providing plowing for pastoralists, livestock sales, trading</li> </ul>

Women's Livelihood Constraints - T-M	Men's Livelihood Constraints - T-M
<p>Pastoralists:</p> <ul style="list-style-type: none"> <li>◆ V. limited access to individual land for agriculture; no ownership; decreased herds</li> <li>◆ V. low rates of education, literacy &amp; numeracy</li> <li>◆ Lack of income-earning skills, business experience</li> <li>◆ V. early marriage, polygyny, many kids.</li> <li>◆ Workload - water, fuelwood, no male help</li> <li>◆ No local transport</li> </ul> <p>Agropastoralists:</p> <ul style="list-style-type: none"> <li>◆ Variable</li> </ul>	<p>Pastoralists:</p> <ul style="list-style-type: none"> <li>◆ Communal to private tenure - rich &amp; poor</li> <li>◆ Decreased herd size</li> <li>◆ Slightly higher education, literacy, numeracy due to seminary option.</li> <li>◆ Trading experience; few income-earning skills</li> <li>◆ Later marriage, polygyny, extended family</li> <li>◆ Ilmoran - ltd. work contribution</li> <li>◆ Ltd. local transport</li> </ul> <p>Agropastoralists:</p> <ul style="list-style-type: none"> <li>◆ Variable</li> </ul>

- ◆ No TANAPA, CCSC, Inyuat e Maa socio-economic baseline so far. Not much gender data available.
- ◆ Pastoral Women's Livelihood Needs (VETAID):  
Water: Year-Round Drinking & Livestock  
Food: access to land, animals, productive animals  
Cash: increase milk production, enterprise (crafts, beekeeping) and business skills.
- ◆ Books: Masaai women have their own lifecycle ceremonies; decreasing female socioeconomic status with individualized tenure.

A.1.b. *Decision-Making*

Pastoral Women - Decision-Making	Pastoral Men - Decision-Making
<p>At household level, decreased women's status with cash economy.</p> <p>Indirect women's influence on community decision-making; direct via social censure/dispute resolution;</p> <p>Widows can have more power; pre-marriage uncircumcised girls have more freedom.</p> <p>Govt. Representation quotas for women not met; inactive; female school teachers often active in local govt.</p> <p>Women's illiteracy and lack of confidence; Kimaa</p> <p>Males dominate women's groups resources.</p>	<p>Men dominate household &amp; community decision-making; age-classes.</p> <p>Power by age (three sets of elders)</p> <p>Earlier marriage by Ilmoran; father-in-laws.</p> <p>Not always respecting women's opinions.</p> <p>More free time.</p> <p>More male extension officers.</p> <p>Lack gender training.</p>

### A.1.c. *Professional Participation*

Women: PP	Men - PP
<p>Local women: Few primary school educated women; let alone in NRM or social science.</p> <p>Few trained/professional women in NRM for these areas (mostly tourism); female Park Warden at Manyara (TANAPA or other MNRM staff)</p> <p>Few women in TANAPA middle or senior management</p> <p>AWF/CCSC - one women/nine men interns</p> <p>Many gender experts, mostly women, not familiar with pastoral communities.</p>	<p>Mostly male village game guards, TANAPA/ Tarangire field staff; mid- and senior TANAPA staff.</p> <p>Most Maasai and pastoral social researchers are male.</p> <p>Few experts on gender and pastoral communities, male or female.</p>

### A.2. *Institutional Gender SWOL for NRM Regime 1 Team: Tarangire-Manyara PAs & Community Lands*

#### **Strengths**

- ◆ AWF, TANAPA, IeM staff interest in gender issues, new tools and ideas
- ◆ Identifiable and enthusiastic possible gender focal point at each organization (Sion G. at AWF; Teresia at TANAPA Arusha CCS; Jacob & Peter at TANAPA/Tarangire)
- ◆ IeM has an active women's wing headed by Mrs. Molimet.
- ◆ Existing TANAPA CCS guidelines about women
- ◆ Other organizations in and around Arusha with gender experts, working with women, supporting gender TA and training.
- ◆ Some limited TANAPA - CCS work with women's groups near Tarangire
- ◆ Gender people for TANAPA at Serengeti and Udzungwa

#### **Potential Gaps/Weaknesses**

- ◆ Impression by some that to address gender issues in communities will necessarily require extra funding.
- ◆ Limited field inexperience by some staff on gender & community development issues.

- ◆ To date, no baseline by gender.
- ◆ AWF - CCSC and TANAPA: no quantitative targets, objectives, results, none for gender work.
- ◆ Limited female attendance participation in TANAPA/Tarangire CCS mixed community meetings - SCIP or other, particularly for Maasai/pastoralists.
- ◆ TANAPA/Tarangire CCS' staff: limits to mobility and time spent in communities (i.e., rainy season)
- ◆ AWF-CCSC interns: 9 men; 1 woman so far

### **Limitations**

- ◆ Time, money and mobility of CCS staff.
- ◆ Current SCIP priorities for community funding are not really oriented toward household livelihood.

### **Opportunities**

- ◆ Staff interest in gender issues and training; training of trainers possibilities.
- ◆ Have gender focal points meet regularly - work out joint gender strategy with their supervisors.
- ◆ Cross-fertilize with other environment projects working on gender issue (i.e. TCZCDP - Tanga)
- ◆ TANAPA CCS revising its strategic action plan - guidance for work of wardens and coordinator.
- ◆ Build on proposed gender-disaggregated baseline study by IeM in nine communities.
- ◆ IeM plans to hire three females; one NRM/CD person; its women's wing should be fully involved in planning activities.
- ◆ CCSC now hiring for M& E, future interns.
- ◆ DOI is providing some upcoming technical assistance related to ecotourism.
- ◆ New Babati Peace Corps Volunteers to have training in PRA and gender analysis.

### **A.3. *Recommendations for NRM Regime Team 1: Tarangire-Manyara PAs & Community Lands***

#### **A.3.a. *Gendered Livelihood***

##### **Recommendation 1:**

IeM's proposed gender-disaggregated PRA baseline study in nine Simanjiro communities is a perfect opportunity for project data collection. Use of male and female facilitators/enumerators (possibly including nearby PCVs) is recommended as is the input of a gender expert as soon as possible. For other communities in other villages, IeM and CCSC should consider the free short-term technical assistance of a gender and pastoralist expert available via CUSO.

##### **Recommendation 2:**

At the household level, gendered information is needed on daily and seasonal calendars; income and expenditure; workload related to water and fuelwood collection; milk production. Although it may be a sensitive topic because of the illegality, IeM could try to get some sense of the types of plants or other products being collected from inside the protected areas and the level of extraction, by men and by women. WWF should consider using gender-sensitive PRA with older and younger women and men to track trends and changes in land use patterns.

For women's groups, information is needed on the number of women involved in women's groups and their income-generating activities.

A minimum gender data set would include information on access to resources, division of labor, indigenous technical knowledge and resource use and participation in community environmental decision-making.

##### **Recommendation 3:**

TANAPA-CCS should consider including more guidance for wardens and CCS staff on how to address livelihood and decision-making gender issues in its strategic action plan revisions.

##### **Recommendation 4:**

For TANAPA's SCIP activities, separate consultations with women are recommended and amendments to SCIP guidelines so that their livelihood needs can be taken into consideration.

##### **Recommendation 5:**

DOI's ecotourism team should conduct interviews with separate male and female villagers to understand their interests and priorities.

#### **A.3.b. *Decision-Making***

##### **Recommendation 6:**

TANAPA CCS, AWF-CCSC and IeM should consider animation methodologies employed by Tanga Coastal Zone Conservation and Development Programme to encourage community discussion of increasing women's contribution to community environmental decision-making (discussing reasons and consequences of women's non-participation in separate and mixed groups). Experiment with separate meetings before mixed-sex meetings and changes in

meeting times. Groups of women need to be consulted as early as possible in CCSC's 12-step process.

**Recommendation 7:**

Consider gender sensitization and planning training for village and district leadership.

**Recommendation 8:**

Provide leadership and environmental training for women serving on district and village councils and other informal women leaders. Borrowing some elements from the Namibia experience described in the literature above, CCSC may want to experiment with providing community development and sustainable resource utilization training to volunteer female resource monitors/liaisons from each village.

**Recommendation 9:**

Extension procedures and selection criteria for CCSC and TANAPA community activities (i.e., study tours) need to be discussed to identify practices which unintentionally exclude women.

*A.3.c. Professional Participation*

**Recommendation 10:**

Build upon TANAPA-Tarangire, AWF-CCSC and IeM staff interest in gender issues by providing gender training - sensitization, gender analysis, extension and strategic planning (value-added training - combine with other meetings and trainings).

**Recommendation 11:**

TANAPA should consider hiring more CCS staff and more female field staff, CCS and other, and provide more resources for transport.

AWF-CCSC should fill the M&E position with a female candidate, preferably one with a social science background. Female candidates for future internships can be identified via gender networks (TGNP, TAWLAE, university). CCSC should consider training female village resource monitors as per Namibia experience.

**Recommendation 12:**

TANAPA and CCSC

are encouraged to support gender training for Sion Gabriel and Teresia Ole Mako to enable both to be gender trainers for other staff and partners. They should be supported with resources for field-level collaboration. Both women should also be supported for community conservation-related professional opportunities. All of the gender focal points in the area should work out joint gender strategy with their supervisors and meet regularly to discuss progress.

**Recommendation 13:**

The gender focal points should consider cross-fertilization (e.g. exchange visits, meetings, workshops) on gender issues with other environment projects (i.e. TCZCDP - Tanga).

## **B. Gender and NRM Regime Team 2: Inside Ugalla Reserve and Community Lands**

### **B.1. Findings:**

#### *B.1.a. Gendered Livelihood*

- ◆ Gender assessment relied on the Africare proposal and interviews with M. Carson and Wildlife Division staff in Dar es Salaam; due to time and rain - no field visit. No Tabora gender studies found.
- ◆ Africare proposal: few women interviewed; no village women.
- ◆ Women in communities: food farmers, other?  
Women and UGR use: unknown
- ◆ Men in communities: cash crops (tobacco)  
Men and UGR use: beekeepers, fishers, wood cutters and users.
- ◆ Proposal focuses mostly on livelihood activities for women and women's groups (income-generating, time-saving).

#### *B.1.b. Decision-Making*

- ◆ Apart from conservation education, Africare proposal has no discussion of women's role in community environmental decision-making.
- ◆ Low rates of female education and literacy in Tabora and Rukwa.
- ◆ Wildlife Division: rarely has separate meetings for village women; few Community Conservation staff.

#### *B.1.c. Professional Participation for UGR*

- ◆ Africare: now hiring field staff, trying to look for women and men; part-time Dar gender officer.
- ◆ Wildlife Division: unknown number of male and female staff; field staff have no gender training.
- ◆ Local government (technical and elected): unknown number of men and women. Males and females interviewed during Africare design.

## **B.2 Institutional Gender SWOL: Ugalla Game Reserve and Community Lands**

(Village pilots, institutional capacity building; no policy)

### **Strengths**

Wildlife Division (WD):

- ◆ New Wildlife Policy discusses women and kids.
- ◆ Community-Based Conservation (WD-CBC) Unit Head: gender-aware; WID research, involved in Africare Ugalla design.
- ◆ Policy staff member: gender-aware, TAWLAE leader.

Africare:

- ◆ Past experience (skills training, handicraft enterprises, micro-projects, revolving credit & local committee-forming for women & men)
- ◆ Dar-based program assistant: strong interest in gender; experience working with women's groups (not environment).
- ◆ Africare proposal: recognizes gender inequalities in income; women's weak rights of access and control to land.
- ◆ Existing positive links with TGNP.

### **Potential Gaps/Weaknesses**

Wildlife Division:

- ◆ CBC field staff not trained in gender issues.

Africare:

- ◆ Limited data from women; limited gender data re: division of labor, access to resources and decision-making, time use; conservation knowledge, attitudes & behavior; constraints, priorities.
- ◆ Focus is on women's economic role but not community/decision-making roles.
- ◆ Women potentially marginalized by automatic WID approach (micro-size enterprise) vs. mainstreaming women into lucrative male activities.
- ◆ Gender division of labor: unknown for new activities (sunflower, palm oil, irrigated horticulture and poultry raising);
- ◆ Gender division of income and expenditures unknown for savings and credit plans.
- ◆ Women's economic activities begin in Year Two.
- ◆ New staff; unknown gender experience application.

## **Limitations**

### Wildlife Division:

- ◆ Retrenchment - limited hiring.
- ◆ Only two of 15 WD professionals are women;  
38/257 Assistant game officers are women; mostly men in the field.
- ◆ To date, weak senior-level support for hiring professional women.
- ◆ Most staff have no social science or gender background.

### Africare:

- ◆ Strong proposal orientation towards male-dominated productive activities inside UGR.
- ◆ WID focus by proposal and Wildlife policy: only women's economic activities.

### Other actors:

- ◆ No gender SWOL info available for Forestry Dept.; regional, district and village government, private sector or villagers. Limited awareness of CBNRM & PRA.

## **Other limitations**

- ◆ Insecure land tenure for men; male-mediated access only for most women.
- ◆ No local revenues from tourist hunting.
- ◆ Beekeepers association and fishers cooperative are male-dominated; other groups unknown.

## **Opportunities - Everything is just starting!**

### Wildlife Division (WD):

- ◆ Local consultation process with villages
- ◆ Professional development and hiring
- ◆ Gender staff training with Africare

### Africare:

- ◆ Planned gender-disaggregated baseline data
- ◆ Support to gender program assistant
- ◆ New staff
- ◆ Gender-balanced selection criteria
- ◆ Gender & environmental education

### **B.3. *Recommendations for NRM Regime Team 2: Ugalla Game Reserve and Community Lands***

#### *B.3.a. Gendered Livelihoods*

##### Recommendation 14:

Africare should collect gender-disaggregated baseline data during upcoming PRAs and socioeconomic study. The PRA/gender analysis in pilot communities should precede and guide the socioeconomic study and will determine the appropriate gendered indicators for monitoring. PRA research teams should include Africare staff, villagers and district and Ugalla WD staff and mix male and female enumerators/facilitators. Both male and female informants should be included. Assistance from an external gender researcher is recommended. A minimum gender data set would include information on access to resources, division of labor, indigenous technical knowledge and resource use and participation in community environmental decision-making.

##### Recommendation 15:

In economic activities, women should be mainstreamed into the economically lucrative activities promoted for men and not just channeled into micro-enterprise or less lucrative new crops with unknown gender division of labor and time requirements.

##### Recommendation 16:

Selection criteria: For trainings, workshops, skills transfer, enterprise development, study tours and committees related to sustainable livelihoods & community decision-making activities, make every effort to not exclude women; consider quotas; discuss.

#### *B.3.b. Decision-Making*

##### Recommendation 17:

Wildlife Division (WD) can actively encourage female villager participation in local consultation process for CBC planning, management & benefit distribution via separate women's meetings, in addition to mixed-sex fora.

##### Recommendation 18:

Africare's environmental education activities in primary and secondary schools should include local gender and environment issues (from the baseline data); messages may need to be varied for males & females, depending on their levels of conservation knowledge, attitudes and behaviors.

##### Recommendation 19:

In the first three months of operation, Ugalla partners should develop an extension strategy for ensuring women's participation in community decision-making.

An automatic women's group focus may not be appropriate. An external gender consultant could facilitate this process.

### *B.3.c. Professional Participation*

#### Recommendation 20:

WD should consider ways in which it can further support professional development for WD female professionals or train women.

#### Recommendation 21:

For WD and Africare, provide gender and community participation training for all field staff working at UGR;

(Village and district people together - villagers, village and district councils, Ugalla WD and Forest Dept./FRMP staff with assistance from an external gender trainer).

(For a very limited number of senior field staff, attendance at the upcoming SUA gender training in third quarter, 1998 may be another opportunity.)

#### Recommendation 22:

For Africare, the new staff hired for Ugalla activities should be balanced between women & men and all Ugalla staff should be trained in gender, PRA and CBNRM (recommended aid from an external gender). As with the Namibia LIFE project described in the literature review above, Africare should consider hiring female resource monitors from local communities to assist in community development and sustainable resource utilization extension.

#### Recommendation 23:

The Africare program assistant with gender experience would benefit from more exposure to gender & environment training/materials.

### *B.3.d. General Recommendations*

#### Recommendation 24:

Periodic input from a external gender consultant, particularly during the first year of operation and following gender training activities, would reinforce field efforts to integrate gender issues. For value-added, consider integrating gender training or add-on to other trainings.

## C. Gender and NRM Regime Team 3: Morogoro

### C.1. *Findings*

- ◆ Limited time with SUA; no field visits or reports

#### C.1.a. *Gendered Livelihood*

- ◆ Most of SUA-TU's studies & activities focused on *sustainable livelihood* in Morogoro Region villages (unavailable to GAT); some information on gendered use and priority problems from PRA; male head of household bias in some studies.
- ◆ Eight focus areas - mixed livelihood strategy:
  - ◆ Land use practices
  - ◆ Mgmt. of Resources for Horticultural Prod.
  - ◆ Sustainable Crop Production Practices
  - ◆ Production of Poultry, Goats and Cattle
  - ◆ Aquaculture Production
  - ◆ Animal Power (DAP) and Equipment Services
  - ◆ Irrigation and Flood Control
  - ◆ Sound Coexistence: Wildlife PA's & Rural Communities
  - ◆ 50/50 goal for skills training; women's groups.

#### C.1.b. *Decision-Making*

- ◆ Participatory processes
- ◆ Some women in this area participate in mixed-sex fora on environmental decision-making.
- ◆ So far, no special remedial measures taken to improve women's participation in community decision-making.

#### C.1.c. *Professional Participation*

- ◆ No special measures taken to include village or district-level trained/professional women.
- ◆ Many women faculty involved; resource for other S.O. 2 activities.
- ◆ Several SUA social scientists (male and female) involved, some have gender perspective related to agriculture or NRM.

## **C.2. Institutional Gender SWOL: Morogoro**

(Field pilots, village institutional capacity building and policy; no national policy)

### **Strengths**

- ◆ Natural and social scientists; some gender experts
- ◆ University resources including women's group
- ◆ History of social and gender research in Morogoro Region
- ◆ Gendered baseline data
- ◆ Female and male university staff involved.
- ◆ Fairly good female participation in trainings.
- ◆ 1995 Phase 1: Arusha Gender & Env't. Workshop

### **Potential Gaps/Weaknesses**

- ◆ No strategy or activities for increasing women's involvement in community environmental decision-making.
- ◆ Weak links to other S.O. 2 partners (now WWF)
- ◆ Male head of household bias on some surveys.
- ◆ Production focus versus structural constraints.

### **Limitations**

- ◆ Focus has been on Morogoro Region.
- ◆ No national policy linkages.

### **Opportunities**

- ◆ Work by the Co-existence Team (Wildlife PAs and communities) with Joint Forest Management
- ◆ Gender Training planned for SUA-TU team in Morogoro in June or July.
- ◆ Social science and gender expertise.
- ◆ Gender and environmental education synergies with GreenCOM, WWF, TANAPA, AFRICARE

### **C.3. *Recommendations for NRM Regime Team 3: Morogoro***

#### **C.3.a. *Gendered Livelihoods***

##### **Recommendation 25:**

Gender-related information about sustainable livelihoods in Morogoro Region from SUA village studies should be added to EPIQ's library.

##### **Recommendation 26:**

Discussions should be held as soon as possible between SUA-TU and EPIQ project managers and the SUA gender specialist (Dr. Joyce Limo-Macha) regarding potential collaboration on gender/communication/facilitation training planned for 30 SUA partners during August or September. This would probably be an appropriate level training for S.O. 2 managers (expatriate and Tanzanian) of different activities (e.g. AWF - Bergin, Africare - Wonder, etc.).

It would be helpful if the training encompassed livelihood, decision-making and professional participation gender issues.

#### **C.3.b. *Decision-Making***

##### **Recommendation 27:**

Discussions should be held as soon as possible among all environmental/conservation education partners (SUA-TU, GreenCOM, WWF, TANAPA) to explore ways to integrate gender issues into materials and tailor material by gender, if appropriate (e.g. higher female rates of illiteracy, different environmental priorities).

##### **Recommendation 28:**

SUA-TU teams may want to plan an internal brainstorming session, perhaps in conjunction with their gender training, regarding how to increase women's role in community environmental decision-making.

#### **C.3.c. *Professional Participation***

##### **Recommendation 29:**

Within the next three to six months, the SUA staff with gender expertise should make a presentation about their experiences with village gender analysis, Morogoro gender issues and gender-sensitive monitoring at the next general S.O. 2 partner meeting.

## D. Gender and NRM Regime Team 4: ICM (Integrated Coastal Management)

### D.1. Findings

#### D.1.a. Gendered Livelihood for ICM (Tanga & other areas)

- ◆ Mixed fishing/agriculture/trading income.  
Women contributing more now to household income; men contributing more to household labor.

Coastal Women's Livelihood Sources	Coastal Men's Livelihood Sources
<ul style="list-style-type: none"> <li>◆ grow most food crops (with kids)</li> <li>◆ shore fishing (varies by area)</li> <li>◆ boat fishing (islands)</li> <li>◆ octopus (some areas)</li> <li>◆ seaweed farming</li> <li>◆ petty trading (food, clothes, household goods)</li> <li>◆ mat &amp; makuti making</li> <li>◆ some female fish traders/fryers</li> <li>◆ some women's group farming/tree growing</li> </ul>	<ul style="list-style-type: none"> <li>◆ boat fishing</li> <li>◆ shore fishing</li> <li>◆ limited seaweed</li> <li>◆ mostly agricultural cash &amp; permanent crops</li> <li>◆ trading (animals, timber, poles)</li> <li>◆ petty and fish trading</li> <li>◆ charcoal, lime-making (in some areas)</li> <li>◆ trades (building, etc.)</li> </ul>

Coastal Women's Livelihood Constraints	Coastal Men's Livelihood Constraints
<ul style="list-style-type: none"> <li>◆ Limited access to land; negligible ownership</li> <li>◆ Limited skills and education</li> <li>◆ Limited access to income and credit</li> <li>◆ Early marriage, increasing divorce &amp; female-headed households, polygyny, many kids.</li> <li>◆ Workload - water and fuelwood collection; sometimes shared with men now.</li> <li>◆ Ltd. local transport</li> </ul>	<ul style="list-style-type: none"> <li>◆ Reduced access to land - Tanga estates and municipal land sold to non-local males</li> <li>◆ Declining fish catches</li> <li>◆ Restricted mangrove access now</li> <li>◆ Low prices for cash crops</li> <li>◆ Limited skills &amp; education</li> </ul>

#### D.1.b. *Decision-Making for ICM*

- ◆ Coastal household decision-making becoming more shared as women's economic contribution increases.
- ◆ Coastal women's role in community-level decision-making has been improved by project's animation approach (Tanga).

Coastal Women - DM	Coastal Men - DM
<ul style="list-style-type: none"> <li>◆ History of seclusion of women</li> <li>◆ Elder or richer women: higher community status</li> <li>◆ Some women speak up now; Tanga changes.</li> <li>◆ Although busier, women asked by men/projects to contribute more community-level labor.</li> <li>◆ Govt. representation quotas not met; inactive elected women or not for women's interests.</li> <li>◆ women's illiteracy &amp; lack of confidence.</li> <li>◆ childcare duties</li> </ul>	<ul style="list-style-type: none"> <li>◆ Traditional Waswahili leaders</li> <li>◆ Dominate community-level decision-making</li> <li>◆ Sometimes contribute less community labor.</li> <li>◆ Not always telling wives about meetings.</li> <li>◆ Not always listening/being respectful when women speak.</li> <li>◆ Scheduling meetings for male free times.</li> <li>◆ More male extension officers than females; lack facilitator training.</li> <li>◆ Technical, elected and other men lacking gender sensitization training.</li> </ul>

### D.1.c. *Professional Participation for ICM*

◆ Two issues:

Trained/Professional women and men

Natural Scientists/Planners & social/gender experts

Women: ICM - PP	Men: ICM - PP
<ul style="list-style-type: none"> <li>◆ Limited professional women @ senior/middle levels in fisheries; some female regional fisheries; mostly biologists</li> <li>◆ University women in ICM biological fields.</li> <li>◆ Few NRM/ICM trained women at district level.</li> <li>◆ More women at all levels in community development, social welfare, health fields.</li> <li>◆ Many gender experts, mostly women, not familiar with ICM or environmental issues.</li> </ul>	<ul style="list-style-type: none"> <li>◆ Well-represented at senior/mid/regional/district levels in fisheries and other NRM fields; mostly biologists.</li> <li>◆ Mostly male ICM experts from universities/research institutes.</li> <li>◆ More male social scientists; gender often not included.</li> <li>◆ Few male gender experts, let alone for ICM or environmental issues.</li> </ul>

### D.2. *Institutional Gender SWOL: ICM*

(Policy+Institutional Capacity Building; No field pilots)

#### Strengths

- ◆ Stakeholder approach - diversity
- ◆ Multiple partners; interdisciplinary - more opportunities and more people
- ◆ URI/CRC: global, staff gender training, gender and M&E for Ecuador, gender & Summer Institute, Indonesia gender assessment.
- ◆ Mark Amaral and Daffa's's prior exposure to gender issues (training, field awareness)

#### Potential Gaps/Weaknesses

- ◆ Project Design & Workplan: gender issues not included apart from plans for gender assessment.
- ◆ Multiple partners must agree to prioritize gender.

- ◆ Dependent on other donors to cooperate on data for local community gender issues and impacts since no USAID ICM field pilots.
- ◆ No regular policy feedback mechanism yet for local gender issues (livelihood & decision-making).

**Limitations**

- ◆ Limited TCMP staff positions
- ◆ No CRC examples yet on gender analysis for ICM-related policies or State of the Coast Reports.
- ◆ Existing policies: more WID than GAD, weak on decision-making and professional issues, weak on removing structural gender constraints (e.g. land)
- ◆ Limited systematic gender and ICM or fisheries information available for entire Mainland coast, Zanzibar and islands.
- ◆ No control over field activities.

## **Opportunities**

- ◆ Project implementation just beginning - Working Groups, Reports, TORs; procedures and studies.
- ◆ Many partners to draw upon, including female professionals.
- ◆ New fisheries policy discusses women; possible TCMP role in implementation guidelines.
- ◆ Fisheries Training Institute has many female alumni in mid- and senior posts now.
- ◆ URI/CRC commitment to gender issues.
- ◆ Gender experts interested in learning more about ICM and NRM.

### **D.3. Recommendations for NRM Regime Team 4: ICM**

#### **D.3.a. Sustainable Livelihoods**

Although TCMP is not working directly with communities, its policy-related activities can and should incorporate gender information and consider gender impacts at the village level. The following activities are recommended to accomplish this outcome:

##### **Recommendation 30:**

A one-day gender & ICM sensitization training should be held for the members of the two working groups (core, mariculture).

##### **Recommendation 31:**

During the field visits of both working groups to villages, a gender specialist should accompany each team, at least once, to facilitate the gathering of gendered information (livelihood, decision-making) by the team.

##### **Recommendation 32:**

The socio-economic chapters of both working group reports should integrate gender issues into multiple sections (not just an add-on women's section).

##### **Recommendation 33:**

A gender consultant should be hired to do a gender review (language, projected and actual impacts on women and men) of policies relevant to ICM and new policy written by TCMP.

##### **Recommendation 34:**

TCMP should consider having one workshop for ICM field practitioners to share experience on addressing gender issues in their projects. The Irish-IUCN Tanga Project is an obvious lead collaborator.

##### **Recommendation 35:**

In collaboration with GreenCOM on Video Voices from the Field, at least half of the videos should have a gender perspective and approximately one-third of the total should focus explicitly on livelihood issues of concern to women.

#### **D.3.b. Decision-Making**

For female and male participation in *local* ICM decision-making, TCMP can support:

##### **Recommendation 36:**

Policy language which recognizes the need for male and female input into local ICM decision-making bodies.

##### **Recommendation 37:**

Dialogue among local pilot partners regarding how to increase female participation in local ICM decision-making (see Recommendation 5 above). Where relevant, regional and district officials, in addition to male and female village representatives, should also be included.

Recommendation 38:

Publicity, public awareness activities and senior policy-maker fora which highlight project activity which has increased women's roles in local ICM decision-making.

*D.3.c. Professional Participation*

To facilitate equitable representation and full participation of professional and trained women and men in ICM activities, TCMP should consider supporting:

Recommendation 39:

Hiring a qualified woman candidate for the public awareness post at TCMP.

Recommendation 40:

Use women's and gender networks to identify consultants and representatives for TCMP groups, workshops, etc. A women's network/association is said to exist within the Ministry of Natural Resources and mid-level and senior female alumni of the Konduchi Fisheries Training Institute are also a resource to the project.

Recommendation 41:

Consider providing ICM training for three tiers of professionals since women are more often in the lower tiers (diploma holders, B.Sc. and mid-career, senior-level).

Recommendation 42:

Educate gender specialists and social scientists working on NRM issues on ICM via a one-day seminar.

Recommendation 43:

Include gender specialists and/or social scientists (female or male) on the working groups and in other TCMP activities so that female biologists are not held responsible for addressing gender issues.

## VI. OTHER RECOMMENDATIONS

### 1. EPIQ Recommendations

#### **A. I. *Gendered Livelihood & Decision-Making***

Recommendation 44:

Intra-Community NRM issues: Support Tanzanian and regional leadership on intra-community issues across NRM regimes (ICM, CBNRM, reserves and protected areas) via area-specific community studies, national workshop and regional workshop. The Dutch have experience in some districts with gender-sensitive planning and may be an additional resource on these issues.

Recommendation 45:

Training: Support Project Manager Gender Training (SUA or other) & NRM regime team gender trainings on sensitization, analysis and strategic planning.

Recommendation 46:

Gender-disaggregated baseline collection & follow-up; support NRM regime team workshops to plan baseline studies including gender issues (Ugalla and Tarangire-Manyara NRM Regimes) (e.g., SUA has experience with this type of baseline planning). Consider co-funding specific technical assistance by gender consultants for baseline and monitoring (i.e. the Africare baseline and the Inyua e Maa baseline) for value-added. For both areas, a minimum common gender data set would include information on access to resources, division of labor, indigenous technical knowledge and resource use and participation in community environmental decision-making. Specific studies should be considered on: 1) gendered use and indigenous technical knowledge and management of natural resources inside parks and reserves (although this will be sensitive information), 2) gender and tenure issues for the different NRM regimes under S.O. 2.

#### **A.2. *Professional Participation***

Recommendation 47:

Continue to provide professional opportunities, including ones related to further gender training, for EPIQ technical staff, female and male.

Recommendation 48:

Provide the EPIQ gender advisor with additional gender training to enable her to co-train other S.O. 2 partners.

Recommendation 49:

Support annual meetings for gender and environment focal points (USAID partners and others) and experts.

Recommendation 50:

Assist S.O.2 partners in creating and/or strengthening links to gender organizations and resources and help to create a gender and environment/NRM network through support to seminars, workshops, etc.

## **B. Other Synergies**

### **GreenCOM, WWF, WRI, JET & Gender Organizations**

#### **B.1. *Gendered Livelihood & Decision-Making***

Recommendation 51:

The partners working on environmental and conservation education (GreenCOM, WWF, TANAPA, Wildlife Division, TCMP) should include a discussion on how to address gender livelihood and decision-making issues in village-level education activities (e.g. video voices from the field, award scheme, material production for illiterates).

For school-based programs, the relevant partners and TGNP should meet to discuss how to target girls with technical information and professional encouragement.

Recommendation 52:

For publicity and media-related activities (TCMP, WRI, JET), consider collaboration via a workshop and joint activities with TAMWA and other gender organization. If necessary, there should be a gender training for environmental journalists and an environment training for gender journalists. Environmental journalists appear to need more training in how to seek story information from women and men and routinely elicit the gender dimensions of their stories from informants.

Goals: Gender issues should be mainstreamed into environmental reporting and vice versa.

#### **B.2. *Professional Participation***

Recommendation 53: Use gender networks (TGNP, TAWLAE, Universities) to identify female candidates & gender consultants.

## C. USAID Recommendations

### Recommendation 54:

Routinely include standard language requesting gendered information (livelihood, decision-making, professional participation) for Terms of References (consultants) and reports.

### Recommendation 55:

Send consistent and regular signals to partners that routine monitoring needs to include gender-disaggregated data and narrative description (perhaps make it a part of performance-based contracts) and send reports back to partners for revision if they do not include this information.

### Recommendation 56:

Include at least one people-level, gender disaggregated indicators for each IR.

Alternative: consider using a gender index which can accommodate some common gendered indicators across partners and some different ones (since not all partners work at all levels; livelihood & social variations)

### Gender Index Menu

Livelihood+Decision-making+Professional Participation

#### *Gendered Livelihood:*

changes in access to land, animals, income, skills (m/f)

number of requests for project help by women or women's groups and/or number of proposals

changes in land use practices (m/f)

#### *Gendered Community Decision-making:*

changes in female/male representation (#)

changes in female/male participation (#)

changes in female/male leadership (#)

changes in environmental knowledge and attitudes (m/f)

changes in male/female knowledge of community conservation rights (m/f)

#### *Professional Participation:*

changes in girl's education

changes in participation of trained women

new linkages created to gender/women's organizations.

## Appendix A: Gender Assessment Schedule and Contact List

Date	Location	Activities
20 March	WDC	AWF: Michael Wright
24 March	WDC	IRG: Bob Winterbottom
24 March	WDC	WRI: Peter Veit
24 March	WDC	DOI: Christopher Snipes

Date	Location	Activities
28 March	WDC-Dar	Travel
29	Dar	Travel
30	Dar	Day Off - Reading
31	Dar	Meetings: EPIQ staff; TCMP: Mark Amaral; Gender Assessment Team; Fisheries Training Institute: Mr. Kimaro; Div. of Environment, VPO: Eric Kamoga Mugurusi; Peace Corps: Isreal Mwasha
1 April	Dar	Wildlife Div.: Ms. Rehema Tibayenda USAID: Cisco Ruybal., Flora Majibele, Hedwiga Mbuya AFRICARE: Michael Carson
2	Dar	Royal Netherlands Embassy: Addis S.M. Rwechungura WWF: Dr. Mwageni; JET: Clement Mshana
3	Dar	Fisheries Dept.: Ms. Fatma Sobo
4	Dar	Reading
5	Dar-Tanga	Travel Day, Reading
6	Dar-Tanga	Meetings: TCZCDP Staff; VDP Programme Manager
7	Tanga	Mwambani focus groups
8	Tanga	Household interview guides; reading
9	Tanga	Kigombe household interviews; meeting with VDP gender specialist
10	Tanga-Dar	Travel A.M., Reading
11	Dar	Reading, Report writing

12	Dar	Day off - Easter
13	Dar-Arusha	Travel Day
14	Arusha	AWF, Inyuat e Maa interviews
15	Arusha	Meetings with TANAPA CCS/Arusha and Tarangire staff
16	Arusha	Interviews with VETAID, CUSO, Oxfam; report writing
17	Arusha	GAT Team meeting; Bergin meeting; EPIQ debriefing prep;
18	Arusha-Dar	Travel Day
19	Dar	Report Writing
20	Morogoro	Interview SUA-TU partners; SUA & UDSM Library search
21	Dar	EPIQ Debriefing; Meetings: O. Mascarenhas, Irish AID; M. Mbilinyi & Bertha Koda, UDSM - Library, TANRIC
22	Dar	Report Writing; Interview with TGNP & Daffa's, TCMP; UDSM literature search
23	Dar	Report Writing; TANGO, TGNP, Bureau of Statistics
24	Dar	Report Writing
25	Dar	Report Writing
26	Dar	Report Writing
27	Dar	Report Writing
28	Dar	Final debriefing, Finalize Report
29	Dar	Leave for Washington, DC

## CONTACTS

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Ms. Janeth K. Masasi, ADCD

### ARUSHA

VETAID Tanzania: P.O. Box 1648, Arusha; Tel: 251-57-6805/7086; fax: 8226; mobile: 0811-339582/84; email: Vetaidtz@habari.co.tz  
Mr. Nathan Alais M. Ole-Lengisugi, Assistant Programme Manager  
Ms. Sion Solomon, Pastoralist Participative Women's Development Project Coordinator

University of Milan, Tarangire Conservation Project, Ecology and Wildlife Management Unit, Via Ravasi, 2-21100 Varese, Italy; Tel: +39-332-250211/250210; fax: 281308  
Guido Tosi, Project Manager and Scientific Supervisor, email: guido.tosi@unimi.it  
Rossella Rossi, Project Manager, Natural Resource Management, UM and Oikos, Via Nullo, 53-20129, Milan; tel/fax:++39-21-730297; email: oikosit@tin.it

Oxfam: P.O. Box 6141, Arusha; Telephone: 255-057-3697; fax: 8518; Email: oxfamtz@habari.co.tz  
Mrs. Grace Mwafyenga, Gender Programme Officer

CUSO: P.O. Box 14090, Arusha; Telephone: 255-057-2238; fax: 7015; email: cuso@cybernet.co.tz  
Ms. Anna Gabba, Programme Officer for gender, environment, land human rights

### MOROGORO

Sokoine University of Agriculture - Tuskegee University Linkage Project  
Institute of Continuing Education  
P.O. Box 3044, CHUO KIKUU  
Morogoro  
Fax/Tel: 255-56-3718

Dr. Dihenga, Project Coordinator  
Dr. S. Maganga, Wildlife Management, Forestry Dept.  
Mr. Mayanga, Rural Sociology, Agricultural Extension Dept.  
Ms. Angela Chailla, Library Director  
Ms. Doris Matovelo, Librarian, Special Collections

Institute of Development Management (IDM) - Women's Research, Consultancy and Training Group (WORECOT), Mzumbe, Morogoro Region, email: idm@raha.com  
Mrs. E. Temba, Librarian  
Others not yet met: Mrs. M. Kuzila (WORECOT secretary); Mrs. Mahigi, Mrs. D.

Shio.

## **Appendix B: Interview Guides for Tanga Staff and Community Focus Groups**

### ***IUCN-Irish Aid Project (Contacts: Solomon Makoloweka, Trudy van Ingen)***

#### *Questions for Project Staff (Director and Gender Specialist)*

- 1) Introductions
  - A) The Gender Assessment Team
  - B) What we're doing?
  - C) What happens to the information? (Including confidentiality)
- 2) Ask about their current position, background, exposure to gender issues
- 2) Project overview
- 3) Data and Documents:
 

Gender information collected by the project,  
project reports which include gender,  
gender training documents  
other coastal social or gender papers (Tanga, etc.) - studies, research, govt. data
- 4) Gender Activities by their project
- 5) Organizational strengths related to gender
- 6) Areas for improvement related to gender issues - what they could do better or differently?
- 7) What else they want to know about gender?
- 8) Opportunities - How should TCMP link to pilot projects on gender issues (e.g. policy, etc.)
- 9) Constraints related to local-national links on gender issues?
- 10) Other gender experts who know about coastal issues?
- 11) Gender Issues in Tanga (and local variations)
  - A) Trends over time (past, present, future) in household relations between women and men:
- 12) Issues for Professional Women in Tanga - constraints, etc.
  - 1) access and control to resources,
  - 2) gender division and sharing of labor
  - 3) gender division and sharing of income
  - 4) variations by location, ethnic group, religion

*Group Interview with District Extension Coordinators*

- 1). Introductions:  
Gender Assessment Team,  
District Extension Officers (Name, Location, How long working with project)
- 2) Define "Gender"
- 3) What have you done to integrate gender issues in the activities where you are working?
- 4) What else could you do to integrate gender issues into your activities (opportunities)?
- 5) What are your constraints to integrating gender issues into your activities?  
How could your constraints be overcome?

*Community Focus Groups*

- 1) Introductions
  - A) The Gender Assessment Team
  - B) What we're doing? Purpose, type of questions
  - C) What happens to the information? (Including confidentiality)
  - D) Asking participants to briefly introduce themselves  
(First name, single or married, age)
- 2) Gender Issues In Tanga - trends over time (past, present, future) in household relations between women and men in their community:
  - 1) Gender division of labor  
List activities  
Who does it (male adults, kids; female adults, kids)  
Changes over time (from when they grew up)
  - 2) Gendered access to natural resources over time  
List resources (mangroves, beach, forests, rivers, grazing areas, other)  
For each resource, do they have use rights? Decision making rights? Selling rights
  - C) Daily and seasonal calendar
  - D) Gender division and sharing of income
  - E) Community groups and decision-making  
List groups, number of members (women's groups, men's groups, mixed)  
Leaders (male/female %); Members (male/female %)  
How are group decisions made (role of men, role of women)?
  - F) Variations by location, ethnic group, religion

- 3) Their involvement with the IUCN-Irish project so far?

## Appendix C: Household Questionnaire for Tanga

English Version

### *I. Introduction by Gender Assessment Team (names, EPIQ, purpose, confidentiality)*

### *II. Household Members*

First Name	Age	Household Member (MA, FA, MC, FC) <sup>6</sup>	Now in School? Primary (P), Secondary (S)

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<sup>6</sup> MA=Male Adult; FA=Female Adult; MC=Male Child; FC=Female Child

### III. *Gender Division of Labor*

1. *Open Question:* How has the division of work between women and men changed between now and when you grew up?

2. *Farming:*

Total Amount of Agricultural Land:\_\_\_\_\_ Acres

Number of plots:\_\_\_\_\_ (\_\_\_\_Number with MA use); \_\_\_\_ Number with FA use)

3. *Gender Division of Labor by Crop and Activity - Who does it (MA, FA, MC, FC)?*

Farming	Rice	Cassava	Maize	Vegetables
Field preparation				
Field Planting & Transplanting				
Weeding				
Bird Scaring				
Harvesting or Cutting				
Selling				

4. *Gender Division of Labor for Livestock/Poultry - Who does it (MA, FA, MC, FC)?*

	MA	FA	MC	FC
Buying animals				
Grazing animals				
Feeding animals				
Selling animals				

- E. *Tree Activities - Who Does It? (MA, FA, MC, FC)?*

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	MA	FA	MC	FC
Gather seed				
Plant seed, seedlings, cuttings				
Cutting wood or poles				
Picking fruit				
Selling wood, poles, fruit, etc.				
Using mangroves (specify how)				

6. *Fishing and Sea Activities* - Who does it (MA, FA, MC, FC)?

	MA	FA	MC	FC
Boat fishing				
Shore fishing, nylon nets				
Shore fishing, hook and line				
Fish processing				
Fish frying and drying				
Shrimp growing				
Seaweed farming				
Fish trading				

**IV. *Household Income Sources and Expenditures - Decision-Making by Gender***

- How is men's income used for expenditures?  
How is women's income used for expenditures?

Who makes the decision about spending (men, women, both)?

	Men's Money	Women's Money	Decision-Making (MA, FA, or Both)
Food			
Educational expenses for kids			
Clothes			
Equipment (e.g. fishing, farming, other)			
Household goods (furniture, etc.)			

22. Involvement in Community Groups (Including religious groups and government)

1. Same Sex Groups (names):\_\_\_\_\_ Member:\_\_\_\_\_ Leader:\_\_\_\_\_

Mixed Sex Groups (names):\_\_\_\_\_ Member:\_\_\_\_\_ Leader:\_\_\_\_\_

2. Informal Work Groups with Neighbors or Relatives:

Name of Groups:\_\_\_\_\_ (Type of Activities)

**VI. Tanzania Coastal Zone Conservation and Development Programme (TCZCDP)**

1. Personal involvement in TCZCDP?

2. Their opinion about the project's efforts to increase women's participation?

3. Project impacts by gender and project activity?

	Seaweed farming	Reduced mangrove cutting	Reduced dynamite fishing
Impacts on men			
Impacts on women			

Appendix C: Household Questionnaire for Tanga

English Version

**I. Introduction by Gender Assessment Team (names, EPIQ, purpose, confidentiality)**

**II. Household Members**

First Name	Age	Household Member (MA, FA, MC, FC) <sup>7</sup>	Now in School? Primary (P), Secondary (S)

---

<sup>7</sup> MA=Male Adult; FA=Female Adult; MC=Male Child; FC=Female Child

### III. *Gender Division of Labor*

1. *Open Question:* How has the division of work between women and men changed between now and when you grew up?

2. *Farming:*

Total Amount of Agricultural Land:\_\_\_\_\_ Acres

Number of plots:\_\_\_\_\_ (\_\_\_\_Number with MA use); \_\_\_\_ Number with FA use)

3. *Gender Division of Labor by Crop and Activity - Who does it (MA, FA, MC, FC)?*

Farming	Rice	Cassava	Maize	Vegetables
Field preparation				
Field Planting & Transplanting				
Weeding				
Bird Scaring				
Harvesting or Cutting				
Selling				

4. *Gender Division of Labor for Livestock/Poultry - Who does it (MA, FA, MC, FC)?*

	MA	FA	MC	FC
Buying animals				
Grazing animals				
Feeding animals				
Selling animals				

- E. *Tree Activities - Who Does It? (MA, FA, MC, FC)?*

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	MA	FA	MC	FC
Gather seed				
Plant seed, seedlings, cuttings				
Cutting wood or poles				
Picking fruit				
Selling wood, poles, fruit, etc.				
Using mangroves (specify how)				

6. *Fishing and Sea Activities* - Who does it (MA, FA, MC, FC)?

	MA	FA	MC	FC
Boat fishing				
Shore fishing, nylon nets				
Shore fishing, hook and line				
Fish processing				
Fish frying and drying				
Shrimp growing				
Seaweed farming				
Fish trading				

**IV. *Household Income Sources and Expenditures - Decision-Making by Gender***

- How is men's income used for expenditures?  
How is women's income used for expenditures?

Who makes the decision about spending (men, women, both)?

	Men's Money	Women's Money	Decision-Making (MA, FA, or Both)
Food			
Educational expenses for kids			
Clothes			
Equipment (e.g. fishing, farming, other)			
Household goods (furniture, etc.)			

22. Involvement in Community Groups (Including religious groups and government)

1. Same Sex Groups (names):\_\_\_\_\_ Member:\_\_\_\_\_ Leader:\_\_\_\_\_

Mixed Sex Groups (names):\_\_\_\_\_ Member:\_\_\_\_\_ Leader:\_\_\_\_\_

2. Informal Work Groups with Neighbors or Relatives:

Name of Groups:\_\_\_\_\_ (Type of Activities)

**VI. Tanzania Coastal Zone Conservation and Development Programme (TCZCDP)**

1. Personal involvement in TCZCDP?

2. Their opinion about the project's efforts to increase women's participation?

3. Project impacts by gender and project activity?

	Seaweed farming	Reduced mangrove cutting	Reduced dynamite fishing
Impacts on men			
Impacts on women			

Swahili Version

**I. Kujitambulisha (Majina, EPIQ, Dhununi na habari zitakazo patikana zitakavyohifadhiwa kwa siri)**

**II. Household Members**

Jina la kwanza	Umri	Code: MA,FA,MC,FC	Kama mtoto yuko shule msingi (p); shule sekondari (s)

**III. Mgawanyo wa Kazi Kijinsia**

1. *Open Question:* Ni kwa jinsi gani mgawanyo wa kazi kijinsia umebadi sasa na miaka ya nyuma ulivyokuwa mnakuwa?

2. *Kilimo:*

Je, ardi inayotumika kwakilimo inaukubwa gani? \_\_\_\_ Eka

Je, mna mashamba mangapi: \_\_\_\_ ( \_\_\_\_ Kiasi gani yantumi na mwanaume; \_\_\_\_ na yanayomika na mwanamke \_\_\_\_)

3. *Nani anafanya shuguli gani (MA, FA, MC, FC)?<sup>8</sup>*

	Mpunga	Mihogo	Mahindi	Mboga	Mnazi
Kutayarishu shamba					
Kupandi sha nakuhamisha					
Kupalilia kugukuza ndege					
Kuvuna au kukata					
Ruuza					

4. *Mifugo?* (MA, FA, MC, FC)

	MA	FA	MC	FC
Kununua mifugo				
Kupeleka mifugo malishoni/ kuchunga				
Kulisha wanyama				
Kuuza mifugo				

E. *Shughuli za Miti?* (MA, FA, MC, FC)

	MA	FA	MC	FC
Kukusanya mbegu				
Kupandisha mbegu/mishe				
Kukata miti au nguzo/milunda				
Kuchuma matunda				
Kuuza miti/nuguzo au milunda/matunda				
Kutumia mikoko				

5. *Shughuli za Uvuvi* (MA, FA, MC, FC)?

	MA	FA	MC	FC
Uvuvi wa ngalwa/mashua				
Uvuvi kutumia nyolon mwaloni				
Uvuvi wa kutumia mishiwi mwaloni				
Uaandaaji wa samaki				
Kukaanga na kukausha samaki				
Kilimo cha kambi				
Kilimo cha mwani				
Biashara ya				

samaki				
Madema				
Kilimo cha mejongo				

#### IV. *Mapato na Matumizi - Na Maamuzi Yanavyo Fanywa Kikinsia*

1. Jinsi mapato ya mwanaume na mwanamke yanavyo tumika.  
Nani anaamua mwanaume; mwanamke; wote  
Kwa matumizi yepi?

	Maputo ya mwanaume	Maputo ya mwanamke	MA, FA, MA+FA
Chakula			
Elimu			
Mavazi/nguo			
Zhana			
Vyombo vya nyumbani kama furniture n.k.			

22. Kushiriki katika vikundi (kama vya dini, serikali)

1. Vikundi vya jinsia sawa (jina):\_\_\_\_\_ Weweni mjumbe:\_\_\_\_\_ Kiongozi:\_\_\_\_\_

Vikundi mchanganyiko kijinsia (jina):\_\_\_\_\_ Weweni mjumbe:\_\_\_\_\_ Kiongozi :\_\_\_\_\_

2. Vikundi vya hiari vya majurani au ndugu (jina):  
(Shughuli zina zufunyika):\_\_\_\_\_ -

#### VI. *Tanzania Coastal Zone Conservation and Development Programme (TCZCDP)*

1. Je, unashiriki kivi katika mradi wa TCZCDP?
2. Naomba, maoni yako kuhusiana na juhudi za mradi kuwashirikisha wanawake?
3. Je, shughuli za TCZCDP zimekuwa na matokeo yepi kwa wanaume na kwa wanawake?

	Ulimaji wa mwani	Kupungua kwa	Kupungua kwa uvuvi
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		ukataji wa mikoko	wa mabomi
Kwa wanaume			
Kwa wanawake			

## Appendix D: Gender-Related Resources

### *Gender-Focused Organizations or Groups*

1. Tanzania Gender Networking Programme (TGNP)  
P.O. Box 8921, Azikiwe Street, 7<sup>th</sup> floor, Dar es Salaam  
Telephone: 255-051-118030; fax: 22971  
Gender Resources: gender analysis; training; workshop facilitation; research; programming; needs assessment; library; project and donor experience; seminar series.  
Gender & Environment: two or three members have environmental background; research and advocacy on land tenure.
2. Institute of Development Studies - Women's Group  
University of Dar es Salaam  
P.O. Box 35091, Dar es Salaam  
Tel: 255-51- 410645-8; 43755  
Resources: Gender research; reports and documentation center; seminars.  
Environmental experience: Ms. Bertha Koda, Ms. Rose Shayo, Prof. Marjorie Mbilinyi
3. Women's Research and Documentation Project (Ms. Magdalena Ngaiza)  
University of Dar es Salaam  
P.O. Box 35091, Dar es Salaam  
Tel: 255-51-410645-8;  
Resources: Gender document collection
4. Tanzania Media Women's Alliance (TAMWA)  
P.O. Box 8981, Dar es Salaam, Tel: 32181/115278; fax: 115278  
Resources: Mass communication and gender researchers
5. TAWLAE - Tanzania Women Leaders in Agriculture and Environment  
Contact: Miriam Zacharia  
Resources: 400+ women, B.Sc. and post-graduate, as well as Certificate/Diploma holders, can notify members via fax of work opportunities.
6. Institute of Development Management (IDM) - Women's Research, Consultancy and Training Group (WORECOT), Mzumbe, Morogoro Region,  
Tel: (IDM Principal) 4253; (Director of Studies) 4259; General lines: 4380-84; email: idm@raha.com  
Mrs. E. Temba, Librarian  
Others not yet met: Mrs. M. Kuzila (group secretary); Mrs. Mahigi, Mrs. D. Shio  
  
Resources: 13 faculty members, consulting mostly in management fields, no particular gender and environment focus other than a small 1995 IDM workshop (papers to be published in *Vongozi* journal); small library of women's and gender literature. Mrs. Shio is an economist.
7. CUSO: P.O. Box 14090, Arusha; Telephone: 255-057-2238; fax: 7015; email:

cuso@cybernet.co.tz

Ms. Anna Gabba, Programme Officer, gender, envt., land, human rights

Resources: NGOs can request the free services of a Canadian gender expert for up to one year, submit proposal.

8. Sokoine University of Agriculture - Tuskegee University Linkage Project,  
Institute of Continuing Education, P.O. Box 3044, CHUO KIKUU, Morogoro  
Fax/Tel: 255-56-3718-4053  
Dr. Joyce Limo-Macha, agricultural economist + gender expertise  
Dr. Arda Simika, ICE Deputy Director, gender expertise  
Mr. Mayanga, Rural Sociology, Agricultural Extension Dept.  
Dr. Ibrahim Kawa, DSI, gender and environment

9. FEMNET  
African Women's Development and Communication Network.  
P.O. Box 54562  
Nairobi, Kenya  
Tel: 254-2-741301/20; fax: 742927; email: femnet@elci.gn.apc.org  
contact: S.K. Singhateh, Executive Director

Services: Gender and development training and sensitization; training of gender trainers; sector-based gender training; research; planning, development and design of gender-responsive programmes; programme analysis and review for gender responsiveness; development and review of programme curricula for formal and non-formal education; development of gender training materials; development of gender-based monitoring and evaluation tools. Environmental and agricultural experience.

*Individual Gender Consultants* (all are gender experts; not all have NRM experience)

1. Professor Ophelia Mascarenhas  
P.O. Box 9612, Dar es Salaam or c/o Irish AID, Irish Embassy  
Tel: 255-51-667816, 410175

Gender analysis, evaluation, program design, research (coastal experience)

2. Ms. Bertha Koda,  
Institute of Development Studies  
University of Dar es Salaam  
P.O. Box 35091, Dar es Salaam  
Tel: 255-51-410500; 410645-8; 43755  
Gender research; gender and policy analysis; training and workshop facilitation. (Land and agriculture-related experience; coastal work with FINNIDA)
3. Professor Marjorie Mbilinyi  
Institute of Development Studies

University of Dar es Salaam  
 P.O. Box 35091, Dar es Salaam  
 Tel: 255-51-410645-8; 410500; 43755 (home: 43156)  
 Gender researcher, trainer, workshop facilitator (focus on economics, structural adjustment, Tanga VDP study)

4. Mr. Edward Mhina  
 P.O. Box 4361, Dar es Salaam  
 Tel: 255-51-71684; 118030; 255-0811-334326  
 Gender researcher, gender analysis trainer (Tanga VDP study)
5. Ms. Magdalena Ngaiza  
 Women's Resource and Documentation Project  
 University of Dar es Salaam  
 P.O. Box 35091, Dar es Salaam  
 Tel: 255-51-410645-8;  
 Gender trainer and researcher
6. Mr. Richard Mabala  
 c/o TGNP, P.O. Box 8921, Dar es Salaam  
 Tel: 255-51-118030; Fax: 255-51-22971  
 Gender trainer, researcher, PRA, facilitator
7. Mrs. Christine Warioba  
 c/o TGNP (see contact information above)  
 Gender trainer, programming, workshop facilitation
8. Ms. Darry I. Rwegasira  
 c/o UWT/SUWATA, P.O. Box 62033; Dar es Salaam  
 Tel/fax: 255-51-113028; fax: 75800; home tel: 460180  
 Gender trainer, PRA, project evaluation
9. Mrs. Florence Maxmambali  
 P.O. Box 7644, Dar es Salaam; home tel: 255-51-61703617; mobile: 0812-780024;  
 fax: 255-51-118830  
 Gender trainer; credit expert, project formulation & evaluation

*Individuals with Gender Training Working for Other Organizations*

1. Oxfam (Mrs. Grace Mwafyenga, Gender Programme Officer)  
 P.O. Box 6141, Arusha  
 Telephone: 255-057-3697; fax: 8518  
 Email: oxfamtz@habari.co.tz  
 Gender Resources: Literature; project gender reports
2. CUSO (Ms. Anna Gabba, Programme Officer)  
 P.O. Box 14090, Arusha

Telephone: 255-057-2238; fax: 7015

email: [uso@cybernet.co.tz](mailto:uso@cybernet.co.tz)

(Attended Dutch "Gender Roots" course in Kilimanjaro)

Gender Resources: Technical backstop on gender , environment, land, human rights

3. UNDP (Gender Programme Officer)  
P.O. Box 9182, Dar es Salaam  
Tel: 255-051-112799;112859  
Gender Resources: WID/Gender documents
4. UNICEF (Ms. Asey Muro, Gender Programme Officer)  
P.O. Box 4076, Dar es Salaam  
Tel: 255-051-150811-15; fax:151603/151593; telex: 41103 UNICEF TZ  
Gender Resources: WID/Gender documents; Gender planning training manual for district planners.
5. DANIDA (Gender Officer)  
P.O. Box 9171, Dar es Salaam  
Tel: 255-51-113887; 118845-7  
Gender Resources: WID/Gender documents, reports, social studies
6. NORAD (WID Programme Officer)  
P.O. Box 2646, Dar es Salaam  
Tel: 255-51-118807  
  
Norwegian Embassy, P.O. Box 2646, Dar es Salaam  
Tel: 251-51-113366; 113610;118007  
Gender Resources: WID/Gender documents, reports, social studies
7. Royal Netherlands Embassy (WID Programme Officer)  
P.O. Box 9534, Dar es Salaam  
Tel: 255-51-668554, 116556, 667808  
Gender Resources: WID/Gender documents, reports, social studies  
  
Experience with gender-sensitive district planning.
8. Netherlands Volunteer Service (SNV), (WID Programme Officer)  
c/o Royal Netherlands Embassy  
P.O. Box 9534, Dar es Salaam  
Tel: 255-51-668554, 116556, 667808  
Gender Resources: WID/Gender documents, project reports and research studies
9. World Bank (Ms. Tina Kaiza Boshe, Gender Programme Officer)  
P.O. Box 2054, Dar es Salaam  
Tel: 255-51-116198; 116877; 113039
10. SIDA (WID Programme Officer)  
P.O. Box 9274, 9303; Dar es Salaam

Tel: 255-51-113435/75976

*Multi-Purpose Training Centers Offering Gender Training*

1. MS-Training Centre for Development Co-operation  
P.O. Box 254, Arusha (Location: Usa River; Arusha office: AICC)  
Tel: Usa River 1; Telefax: 255-057-8289; Telex: 42074 dvtcar  
Gender Resources: Two-week gender and human rights course  
(trainer: Stella Muran'ga)  
Also tailor-made courses are available with advance notice.  
(Teresia Ole Mako of TANAPA-CCS/Arusha attended the gender course)

*Available Training Manuals on Gender from Tanzanian sources*

Ministry of Community Development, Women Affairs and Children. 1993. Curriculum on gender planning and analysis for policy makers and planners. September, 1993. Dar es Salaam. 26 pp.

UNICEF. 1997. Gender equality and women empowerment: training manual for district staff. UNICEF, Dar es Salaam. 58 pp.

UNICEF. 1997. Gender equality and women empowerment: training manual for district staff. Facilitator's Guide. UNICEF, Dar es Salaam. 59 pp.

*Sources of Available Gender Training Videos:*

TGNP

UNICEF

AWF-CCSC (Kenyan Swahili tape on soil conservation and gender issues)

*Internet Resources*

<http://www.womeninc.com> (many gender publications can be purchased)

<http://www.amazon.com> (wide-ranging book company; limited on gender and environment books; better on more general gender resources: quick (but incomplete) way to do topical literature search)

*Training & Reference Resources Recommended for purchase by EPIQ or Other Projects:*

Oxfam Gender Training Manual. (AWF already has one copy)

Moser, C.O. 1993. Gender planning and development theory, practices and training. Routledge, New York.

Rodda, A. 1991. Women and the environment. Zed, New York. 180 pp.

Joekes, S. and J. Pointing. 1991. Women in pastoral societies in East and West Africa. IIED Publication No. 28, IIED, London. 30 pp.

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Borrini-Feyerabend, G. and D. Buchan (eds.). 1997a. Beyond fences: seeking social sustainability in conservation, Volume 1: A process companion. IUCN, Gland. 129 pp.

Borrini-Feyerabend, G. and D. Buchan (eds.). 1997b. Beyond fences: seeking social sustainability in conservation, Volume 2: A resource book. IUCN, Gland. 283 pp.

Borrini-Feyerabend, G. 1996. Collaborative management of protected areas: tailoring the approach to the context. IUCN -World Conservation Union, Gland. 67 pp.

IUCN-World Conservation Union. 1992. Gender roles, parks and protected areas: exploring the issues. Document presented 11 February, 1992, Background Information, Evening Session, IVth World Congress on National Parks and Protected Areas, Caracas Venezuela, 10-21, February 1992. IUCN-US Office, WDC. 28 pp. +

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## **Appendix F: Gender and WID Statements in Tanzanian Environmental Policies**

### ***National Environmental Policy (December 1997) (pp.13-14)***

43. Women are the natural resource managers in our society. Their knowledge, experience, and traditional skills in the management of resource stocks and households should be tapped for increased environmental action. The role of women in environmentally-related activities will be recognised and promoted with a view to achieving increased women's involvement and integration in all environmental management areas.
44. Empowerment of women is a critical factor in the eradication of poverty and effective participation of women in environmental activities. In so far as the productive potential of women is impaired by the disproportionate burden they bear in the management of household consumption and production, on account of gender division of labour, emphasis shall be placed on addressing the structural causes of poverty and reducing gender-based inequality within the overall framework of achieving environmentally sound development. Such emphasis shall focus on literacy of women as a key element for the improvement of health, nutrition and education in the family, and for empowering women to participate in decision-making in society; as well as in anti-poverty programmes such as employment schemes and credit facilities for women, among other measures.

### ***The Wildlife Policy of Tanzania (March 1998) (pp. 20-21)***

#### **3.3.11 Addressing women and children issues in wildlife conservation and management**

Traditionally, women and children have been involved directly in the management of wildlife resources in the following ways:-

- (a) collection of firewood; in some places, women walk over 10 km a day in search of firewood,
- (b) collection of wild fruits and food products,
- (c) fishing, and hunting of small animals and birds for the pot, mainly done by children,
- (d) collection of building poles, thatch grass and herbs,
- (e) collection of traditional medicine,
- (f) clearing land for farming through shifting cultivation and herding, and
- (g) setting wild fires during cultivation and hunting.

There is a clear division of labour among men, women and children in the Tanzanian rural society. Predominantly, hunting is done by men, while women and children form a proportionately large part of the agricultural labour. Land is owned by men and decisions on where, what to cultivate, and the use of crops is decided upon by men. In general, women and children are the source of labour in rural communities. This trend shows that, women and children interact more with natural resources and the environment and therefore, are very important in the conservation of the same.

Women in rural areas work long hours in trying to accomplish the above mentioned tasks.

Together with children, they form the least advantaged groups in terms of leisure time/enjoyment and education. They are the most vulnerable groups to diseases due to poor nutritional status and maternal services, lack of health services, and tender age for children.

This policy recognizes the role of women and children in the conservation of natural resources and the need for them to benefit from the resources.

### **Strategies for addressing women and children issues**

- (i) initiating and supporting women self-help projects in order to increase their income,
- (ii) encouraging women to work on natural resources conservation related projects which enhance the nutritional status and contribute to the family income,
- (iii) encouraging and supporting men and women to work on those projects which reduce women and children workload,
- (iv) supporting maternal care in villages surrounding Pas,
- (v) supporting and promoting efforts in providing education to children,
- (vi) enhance women access to natural resources products in PAs where appropriate, and
- (vii) promoting conservation awareness.

### ***National Fisheries Sector Policy and Strategy Statement (September 1997) (p. 19)***

#### **3.3.10: Gender and Fisheries Sector Development**

### **Policy statement (14) To incorporate Gender perspective in the development of the Fisheries Sector.**

#### **Strategy**

- ◆ Encourage inclusion of gender perspective in the planning and implementation of fisheries undertakings.
- ◆ Attend issues that affect or hinder women's active participation in the fisheries activities.
- ◆ Encourage gender equity at all levels of fisheries development.

## **Appendix G: Gender Recommendations for TCMP Workplan Elements**

### ***LOPR 1***

#### **Task 1:**

For all Terms of Reference for working groups and consultants, include a boiler-plate section requiring them to address gender issues and also mention gender issues under relevant sections of the TORs.

#### **Task 2:**

The Core Working Group meetings and consultations from April to September with existing ICM programs should include discussion of gender issues to define potential national ICM issues. A gender consultant should go to the field with team and also conduct a seminar/training for working group members before they go to the field.

#### **Task 3:**

For the policy meeting, consider inviting someone from the Ministry of Community Development, Women Affairs and Youth and also social scientists with gender specialty, from the university or NGOs.

#### **Task 4:**

For the Issue-specific reports, include gender issues in the TORs and reports. For the report on the success and failure of sectoral policy implementation related to coastal management by the team of lawyers, consider including a gender policy specialist. For the desktop review of national ICM programs and how Tanzania can benefit from their implementation experience, include gender issues; for the analysis of current economic significance of the coast and the economic pressures on it, village, district and national, address both commercial and subsistence use and the economic needs of women.

For the additional issue-specific reviews and studies in areas necessary for drafting national ICM issues and goals, gender should also be the *focus* of one of these studies, possibly the gender impacts of policies related to ICM and the potential gender impacts of any new proposed ICM policies..

#### **Task 5:**

Finalization of issues and goals through an issues and goal statement used to prepare an ICM program and policy with, or separate from State of the Coast Report: weave gender issues throughout these statements and reports, rather than a gender or women's section (in other words, mainstream gender issues). For the process document which informs the larger constituency, include links to village women and men and gender organizations.

#### **Task 6:**

Complete national coastal resource baseline. Under "human activities," gender-disaggregate resource use, levels and pressure. Under "governance," include the role of women in decision-making. This advice also applies to the State of the Coasts and baseline measures.

**Task 7:**

Raise awareness within national government. For the Open lunch Seminars, address intra-community and gender issues and gender as part of socioeconomic issues. For the Media article/activity in local news/media outlet, include at least one focused on gender and regularly address gender issues through attention to community/intra-community issues. For the measurement of pre- and post-project levels of awareness via formative research among key sectors, also measure if their awareness increases for gender and ICM issues.

***LOPR2 - Intersectoral Mechanisms***

- Task 1 - Establish a mariculture sub-group for professional women
- Task 2 - In the mariculture primer course, include gender issues.
- Task 3 - When formulating and testing inter-sectoral mechanisms for sustainable mariculture, monitor the gender impacts of mariculture (labor, land, displacement) and mariculture development plan for Tanzania.
- Task 4 - Get feedback on gender issues for the core and mariculture groups.

***LOPR3 - Enabling Conditions for ICM Implementation Improved***

- Task 1 - Link national and local levels of government during issue identification - local-national workshop or series for local practioners - prior to Oct. Policy meeting for initial set; second set after the policy meeting.  
  
Include gender in barrier identification regarding successful local implementation and in the workshop report. Part of the feedback mechanism should include information on gender issues.
- Task 2 - Video voices from the field: Show gender issues, female and male images. (Of the 10-16 stories - male and female perspectives/impacts on issue addressed in 2/3 - with a few women-focused ones).
- Task 3 - Promote learning between national and local levels of government. Address gender barriers; if appropriate, provide gender technical expertise from national level, promote national-local learning on gender and ICM issues.
- Task 4 - National network for ICM practioners - national newsletter, ICM Practioners mailing list, email discussion group, web-site. - Include gender professionals and social scientists and gender issues on the web-site.
- Task 5 - Problem solving workshop - two days at one field sites - topic focused. In future - have one workshop on gender issues and/or intra-community issues. Include gender issues as part of agenda of all. Consider having a cross-project, cross SO2 workshop on Gender and Environment.

- Task 6 - Create and informed constituency of district level decision makers and coastal res. Users via existing ICM field programs: info briefing, community campaign and award scheme. Consider an award for a man and a women and also reward gender and ICM reporting.

***LOPR 4: Human and Institutional Capacity for ICM Built***

- Task 1 - Primer course - TCMP and core working groups, include gender issues.
- Task 2 - ICM short course - cover gender issues and consider a gender trainer, include social scientists and gender specialists, female professionals.
- Task 3 - For the trainer of trainer course, include male and female professionals.
- Task 4 - For short-term training and professional skill building, find a workshop on social and/or intra-community issues if a gender and ICM course is unavailable. For Summer Institute, insist on a male and a female candidate.
- Task 5 - Gender Assessment - consider field gender issues, professional women, gender and ICM policy issues.
- Task 6 - For the capacity audit and instutional strengthening, include gender issues on the agenda.
- Task 7 - Responsive - Consider submitting articles on ICM in gender/social environmental publications (e.g. Society and Natural Resources).

***LOPR 5 - Tanzania ICM and Global ICM links***

- Task 1 - Document and share experience nationally - Write at least one article on gender and ICM; info center, create links to TAMWA and JET on gender and ICM, purchase more social and gender resources for the information center. (M. Amaral: see Indonesia report for some suggested resources) Consider co-supporting a workshop on gender and environment with ICM sessions.
- Task 2 - Regional learning - address gender/social issues; send males and females.
- Task 3 - Contribute to the practice of ICM - one presentation at a major ICM Conference - be sure to integrate gender issues into this presentation; attend CZ 99 - Canada, Year of the Ocean - send male and female to Capetown
- Task 4 - Cross-exchange with other CRC East and South Africa Field Programs. - workshop with E and S.Africa Field Programs - include gender on the agenda, send males and females. Exchange on gender and ICM issues with Indonesia.
- Task 5 - Promotional Strategy - address gender issues regularly

*For Communication and Reporting:*

- ◆ Workplan - integrate gender throughout, add a commitment to diversity statement
- ◆ USAID/Tanzania SO2 semi-annual and annual peer review sessions - add gender as a constant performance monitoring element; add gender work related to educating gender/social science professionals about ICM.
- ◆ Semi-annual progress report - see above
- ◆ Staff performance - add an element requiring attention to gender issues.

*Performance Monitoring Plan:*

IR 3.1: Index of participation by stakeholder groups (include women, women's groups, gender experts, social scientists)

IR 4.1: Number of people gaining ICM expertise through training, field experiences and new institutional structures. (M/F, position, sector)

IR 5.2: Number of partners adopting ICM strategies, policies, concepts and tools developed by TCMP and/or CRM II.

*Possible elements to monitor:*

Professional women and men participating - substance, decision-making, training

Gender issues addressed in reports, articles, studies, etc. (writing, talks)

Gender issues addressed in training

Gender issues addressed in videos

Links created to gender organizations

*General Recommendations:*

- ◆ Policy-making/reform process (discussions and reports) and policy wording can support sustainable coastal livelihoods and improve access to coastal decision-making for women and men.

(Gender issues and impacts: formal and informal access to resources by women and men; women's increasing economic contribution to family; increasing women's available time; more profitable economic alternatives for women)

(Policy Feedback Mechanism: use female and male village focus groups during working group field trips and use to get feedback policies, laws, guidelines, etc.)

- ◆ Routine procedures, e.g. candidate selection criteria, consultant TORs and gender briefings, etc., can improve the participation of professional women and attention to gender issues.
- ◆ Information, communication and reports can regularly integrate gender issues and show images of coastal women - villagers and professionals.